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FRIENDSHIP.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land;
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go---
Leave them. Trust the Harvest Giver,
He will make each seed to grow,
So, until its happy end,
Your life shall never lack a friend.

—Religious Herald, Hartford.

The Occident Publishing Co.

Room 84, 4th Floor, Donohoe Building,

SAN FRANCISCO.

The Presbyterian Pilgrimage.

The "New York Evangelist" has arranged for a unique and most important "Presbyterian Pilgrimage," to enable American Presbyterians to visit the scenes ever memorable in the history of our Church in Great Britain and the Continent.

This will be in no sense the conventional "personally conducted" party of tourists, but a select company visiting, under the most favorable auspices, the scenes of struggle and victory which give such interest to the history of our Church.

The company will embark on the 26th of next June on the favorite Steamship "Berlin" of the American Line. The entire cabin of this vessel has been engaged for the conveying of the Pilgrims to Queenstown, in company with The Evangelist's Church Music Party. Each of these parties will be limited to a maximum of one hundred members, and great care will be taken in the selections.

Once on shore, the tourists proceed by special train through the Emerald and ever-faithful Isle to the Protestant strongholds in the North, visiting the battle-grounds where the fortunes of William of Orange and King James II were decided.

From Belfast we cross the Irish Channel to Port Patrick, and some of the most thrilling scenes of the trip, for we have reached those districts in the southwest lowlands of Scotland which are *par excellence* "the country of the Covenanters." It gives us great pleasure to be able to say that one of the most distinguished laymen in the English Presbyterian Church, himself of Covenanter blood, has promised to join the party at this point and to guide it through these localities.

Wigton, Drumclog, Bothwell Bridge, Sanquhar—the very names set on fire the very blood of every loyal Presbyterian. It is an inspiration, as well as a profound pleasure, to tread in the steps of the "Scot's Worthies."

From Dumfries the route leads through Kilmarnock, where is a specially interesting collection of communion tokens, to Glasgow, the charms of the land o' Burns not being neglected because we may be disposed to take a more sympathetic view of the local Presbyterians whom the plowman poet satirized than did he.

After a glance at the important associations which cluster around Glasgow, the party reach Edinburgh, regarded by many as the most beautiful city in the world, and one which might almost be called the capital of Pan-presbyterianism.

We are to remain in Edinburgh and its immediate vicinity for the best part of a week, making an episode of fascinating experience and precious memories for every Pilgrim. The American guests will meet socially the Scottish clergy and office bearers, and will have every possible opportunity to visit the memorable scenes in and around Edinburgh under the happiest auspices. One or two days will be occupied in a circular trip, including St. Andrews, Stirling, Dunfermline, etc.

From Edinburgh the route leads southward through the land of the Covenanters of the Merse, and thence through Durham and York, to the centers of active modern Presbyterian life at Manchester and Liverpool. Here we are among those who are making history rather than among the august memories of the past. Nowhere is there a more aggressive and vigorous Presbyterian organization than in these great industrial towns of England; and here are stationed some of the master spirits of our denomination. The route then proceeds by Stafford, Bedford and Cambridge to London, where we shall again be most kindly received.

From London the excursionists start east via Canterbury, where they will have an opportunity of observing the Presbyterian service that has been continuously kept up in the crypt of the cathedral since the days of the early Huguenots; and thence to Paris, where a halt will be made to study Protestantism old and new, the McAll Mission, etc., in the gay capital.

After an interesting sojourn at Paris, the Pilgrims take special train to Geneva, our Presbyterian Mecca, where again they will be the recipients of the most courteous attentions, and have the advantage of special lectures by those best qualified to give information as to the life and works of Calvin and his immediate associates.

After a round of Geneva, Zurich, Lucerne, Lake Constance and the other fastnesses of Protestantism in Switzerland, the home journey begins. The route will lead us to Frankfort, and thence to Cologne, with its marvelous cathedral, proceeding, after a glimpse at its incomparable glories, to the final chapter in the historical course, to be studied in Holland.

From Antwerp the Pilgrims return to New York by one of the staunch and comfortable Red Star steamships.

The cost of the trip from New York is \$400. This includes the entire transportation, afloat and ashore, all hotel expenses, carriage rides, charges of admission, guide fees, and, in short, all expenses beyond the small gratuities given to the ocean stewards. A deposit of \$25 is required when the berth is engaged.

By arrangement with *The Evangelist*, the OCCIDENT will represent that paper for the Pacific coast, and if our readers wish further information we shall be pleased to hear from them to that effect.

ADDRESS: **The Occident,**

84 Donohoe Building,

SAN FRANCISCO, CAL.

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SAN FRANCISCO, CAL., MAY 2, 1895.

NUMBER 11.

TIME IS MONEY.

BY RUSTICUS.

GOD gives every man a mind that he can work with profit if he will. By improving his time, he can earn money whether he works by the day or by the job. His success depends upon using the hours and the minutes faithfully. No man will hire a lazy loungeur or a shirk if he can help it, and no man who works for himself or pretends to, will accomplish anything if he squanders his time. To waste the time in which he could make money is as foolish and wrong as to waste the money itself.

These are familiar and commonplace suggestions. But I want to carry the idea of the financial value of time a little further by calling attention to what is one of the great crimes of the day, though it does not appear in any of our Criminal Codes. I mean stealing time. If, as already stated, I have time as a talent to be invested in personal improvement, or in doing good, and somebody comes who insists upon my listening to him or entertaining him for an hour, though he has no definite object in view, and nothing results from the interview but an hour's pastime on his part and an hour's interruption of work on mine, he robs me. He has stolen an hour which had to me a value as real as the silver in my purse.

A member of the blanket-brigade came to me last Fall and asked for work. I knew that he meant wages only, so I offered him two dollars a cord to chop wood. But he objected so strenuously to the trouble of cording the wood that I told him I would give him \$1.50 a day, or 15 cents an hour. To this he agreed, but as he was alone in the wood lot, he slept half of the time, and only worked five hours instead of ten. Did he not steal from me 75 cents every night when I paid him the wages he claimed?

But now: Suppose that while the man I hired was chopping, a tramp came along and tempted him to stop and play cards with him for half a day, would not the tramp be an accessory to the robbery? He helps that man to rob me of the money I pay for work he did not do,

just as the servant who opens the door for a burglar is his partner in the crime. If that wood-chopper did not want to stop and play cards, but a tramp, or a party of tramps, came along and compelled him to, he would be innocent, for he acted under duress, but those who stopped him in his work would be robbers as really as if they took the wages that the man did not earn out of my pocket.

A mechanic is working by the day in a shop. Some lazy fellow, who claims to be his friend, comes along. He insists upon talking with him. The talking interrupts the work. An hour is wasted in silly gossip, because the workman has not grit enough to tell his visitor that he can not stop to listen to him. That hour belonged to the employer. He paid for eight hours' work that day and received only seven hours. The visitor, in stealing the time of the workman stole from his employer just the amount of money that the hour was worth. If the mechanic was earning four dollars a day, the thief of time took fifty cents as really as if he had stopped the employer in the street and picked his pockets. He would have scorned to do that. But he did what was just as dishonest.

I have tried to make this matter as plain as possible, because I am about to call attention to an analagous case—the robbing of churches. A minister's time belongs to his church. He wants to improve it in preparing the best sermons that he can, and is doing as much pastoral work as he can. But there are people in every congregation who seem to have no appreciation of the value of his time. They go to his study whenever they want to lounge and gossip. They think that he should always be glad to see them, and should regard their visit as a special favor. They don't realize that, while they are boring him with their commonplace talk, he might be doing a dollar's worth of work on his sermon. They are just as dishonest, however, as if they took a dollar out of the contribution box; for they are robbing the Church, through the minister, of the time that the Church pays for, and that it wants to have invested in first-class sermons or in pastoral work.

Now, most ministers, being honest and conscientious men, will try to bear the loss themselves, and not let the Church suffer. They will work late at night to make up for the time that was consumed by gossips who interrupted them during the day. They will give up the exercise or recreation that they need, in order that the Sabbath's sermons may not be slighted. And the result is that our popular pastors often break down and have to take long vacations or change their fields of labor.

In the charge to the people at an installation that I attended some years ago, a minister said in substance: "Now, brethren, remember that though the pastor belongs to you, he does not belong to any one of you; but to all, and equally to all. You will admit that an hour a day is as much time as he can afford to spend in entertaining visitors at his study. This makes 360 hours a year, or a little over 300 if you take out his two month's vacation. Now, as there are six hundred people in his congregation, to say nothing of strangers who will want to see him, it is evident that your personal portion of your pastor's time is about half an hour a year. If you take any more than that, without some special emergency, you trespass upon his time, or upon that which belongs to some other parishioner, or to the general interests of the parish." That was rather a *figurative* way of putting it, but it was very suggestive to the class of people who are in the habit of running to their minister's study whenever they have nothing else to do.

Now, I do not want to be misunderstood. If any parishioner is in trouble, he has a right to go to the pastor for counsel and comfort. The pastor, as the representative of the loving Savior, is "to heal the broken-hearted." Any true minister of the gospel would be willing to be interrupted a dozen times a day, if there were a dozen men or women in his congregation who really needed spiritual instruction or consolation. But the great majority of those who go are not of this class. If they have any definite purpose, it is a trivial or a secular one. Let such persons understand that ministers and Churches have rights in regard to the use of time which it is their duty to respect.

The Occident

THE REVIVAL OF 1859-60.

BY JOHN MCPHERSON.

Here and there, in town and country, one meets with the converts of 1859-60. They have worn well, the years adding a ripe wisdom, a chastened fervour, and a firmer grasp of vital truth. They bear a common stamp, and the stamp is royal. Their Christian character is clean-cut; the mould in which they were cast by the Holy Spirit was of a marked type. Deeper than the understanding, deeper than the imagination, deeper than the feelings the truth penetrated; it pierced the conscience and wrought mightily there. A profound sense and dread of sin characterized the inquirers of that period. Judgment to come, heaven and hell stood out in their view as stupendous facts. The majesty and holiness of God filled their spiritual vision to the utmost horizon, and when the light of the Cross and the risen Savior dawned upon them the transformation was striking, often indeed a transfiguration astonishing all beholders.

The converts of that time came well out from the world. You never heard them ask how much of earth they might have together with salvation. On the other hand they entertained a salutary dread of the world as the most subtle and potent agency of Satan for the ruin of the soul. The peace, the joy, the tenderness of conscience, the love of the Word, their holy walk and their loving service on many a field bear testimony to the reality and greatness of the revival. In the pulpit, in the offices of the Church, in the Sabbath school, in the mission district, in the foreign field, on the platform, and in the press, the converts of that time are still to be found, though doubtless a goodly number have fallen asleep.

No religious awakening was ever more clearly Divine in its origin and practical in its results. There was an air of Pentecost about it; no hand of man was visible, only those tongues of fire, prayer and praise and testimony appeared. There was a grandeur, a solemnity, and a heavenliness in the beginning and progress of the work. We were like them that dream. Who can forget the effect produced by the tidings, first from America and afterwards from Ireland, which awoke the echoes in the busy city and the silent glen? It was the voice of the Lord as in the steps of majesty He marched from west to east over sea and land. The solemn sound of His goings still lingers with a hallowed sweetness in many a heart. We knew He was coming; we knew He was come. We saw His footprints; we

felt the touch of His power. The glory of a wondrous presence shed a blessed light, leaving ineffaceable memories in countless souls.

The work began, not in preaching, but in prayer. Little groups, moved by the strange tidings, met to pray. In some instances the meetings consisted of the more live Christians, in other instances it was a knot of youths yearning for something better than they knew. It was a spirit of eager inquiry, a thirst that drew the seekers to the fountain. Prayer began to be answered in a striking manner. Immediate and specific answers indicated the opening of the windows of heaven. Souls in bondage were set free; believers who for weary years had sought assurance in vain, now received the fullest witness of the Spirit. Careless persons were aroused; stout-hearted sinners were arrested; earnest seekers found more than they had ever dared to hope for. Joy overflowed, songs of praise and testimony followed. Every new incident gave a fresh impulse to the movement until the country rang with the report, and it became the universal topic of the day. You did not need to invite inquirers to remain for conversation: they crowded around the church door at the close of every meeting and gathered in the street. The preacher did not need to call the people to hear; often the people called the preacher to speak. Tongues were loosened. Young men, illiterate men, spoke with awakening and persuasive power.

The lay preacher, as the unordained witness of Christ was then called, came to the front, and in a natural, business-like, every day style of speech delivered his testimony with singular freshness and remarkable effect. The fire of God spread alike in pulpit and in pew. It was a great day, marking an epoch in the history of Christianity in the land.

What cries of prayer! What rivers of tears! What bursts of song! In the field, in the street, in the woods, on the hillside, by the seashore, at fairs and markets, in churches and vestries, in parlors and garrets, in barns and many strange places, anywhere and everywhere, men raised the cry, "What must we do to be saved?" And then, the cry answered, the fortieth Psalm was sung with all the enthusiasm of men who knew they had escaped from the misery and peril of the horrible pit and the miry clay. O that mighty touch of God! Surely in His hand is the hiding of power.—*The Christian*.

THE LORD'S DAY.

BY THE RIGHT HON. W. E. GLADSTONE.

What is the nature and amount of the religious observance due to the Lord's Day? Is it, apart from works of charity and necessity, which I set aside and cover by an assumption all along, the setting aside of worldly business, either in part or altogether? Is it an attendance on public worship, in quantity penuriously admitted, frugally and jealously doled out? Is the demand of duty,

is the religious appetite satisfied, by the resort (be it more punctual or less) to a single service, by thus becoming what an old friend of mine wittily calls "a oncer"; or can our bounty stand the drain on attention, and on available hours, of two regular services of the Church?

The old Sabbath was the festival of rest from labor with the hand; a festival of the body, or natural life; a festival negative in its character, for its fundamental conception was simply a conception of what man was not to do. The Redeemer, like the Creator, had His work, and had His rest from His work; this was on the Resurrection Day, and the Apostle and the Church instituted the festival of the new life, as the Creator had (and surely from the beginning) appointed the festival of the old! The festival of the new life! Not merely of the act of our Lord's rising, which had for its counterpart the act of the Creator's resting; but of the life, and the employments of the life, which in His Resurrection body He then began. Here comes into view a point not only of difference, but of contrast. The Fourth Commandment enjoined not a life, but a death; and all that may now be thought to require a living observance of the day is not read in, but (as the lawyers say) read into it. But the celebration of the Lord's Day is the unsealing of a fountain-head, a removal of the grave-clothes from the man found to be alive, the opening of a life spontaneous and continuous.

The question for the Christian is not how much of the Lord's Day shall we give to service directly divine. If there be any analogous question it is, rather how much of it shall we withhold? A suggestion to which the answer obviously is, as much, and as much only, as is required by necessity and by charity or mercy. If it be said that religious services are not suited for extension over the whole day, and could only lead to exhaustion and reaction, I would reply that the business of religion is to raise up our entire nature into the image of God, and that this, properly considered, is a large employment—so large that it might be termed as having no bounds. But the limit will be best determined by maintaining a true breadth of distinction between the idea of the new life and the work of the old. All that admits the direct application of the new spirit, all that most vividly brings home to us the presence of God, all that savors most of emancipation from this earth and its *biscentum calenae* is matter truly proper to the Lord's Day; and what it is in each case the rectified mind and spirit of the Christian must determine. What is essential is that to the new life should belong the flower and vigor of the day. We are born on each Lord's Day morning into a new climate, a new atmosphere; and in that new atmosphere (so to speak), by the law of a renovated nature, the lungs and heart of the Christian life shall spontaneously and continuously drink in the vital air.—*McClure's Magazine*, condensed for PUBLIC OPINION.

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Communications should be plainly written, names especially so, on one side of the sheet, and should reach the office several days before publication. News items should be received not later than Monday morning.

Address all communications to THE OCCIDENT, Room 84, Donohue Building, San Francisco, California.

WE have adjusted our mailing list crediting each subscriber three months as announced last week, but our printers were unable to make the changes in time so that another week will elapse before the labels are corrected.

WE are informed that all pastors and officers of Westminster Leagues, who so desire, may obtain the Model Constitution, through which it is proposed to affiliate all the Leagues of the Continent, by addressing, with stamp, Rev. J. M. Barkley, Detroit, Mich.

WE call special attention to the joint proposition of *The Interior* and THE OCCIDENT on page six. Never has such an offer been made on the Pacific Coast. Our object is to widen circulation. Will our readers kindly mention this offer to friends who do not take either paper? We should have a thousand responses at once. *The Interior* purchased the first block of stock sold in the East, and has proved itself a warm friend of this paper.

THE San Francisco Theological Seminary on the 25th inst. last, entered upon a new era of pronounced prosperity. The annual meeting of the Alumni, the installation services and the commencement exercises all partook of the fresh life and hope which is now animating California. The following professors were installed: Rev. Robert Mackenzie, D. D., Montgomery Professor of Apologetics and Missions; Rev. Thomas F. Day, A. M., Gray Professor of Hebrew; Rev. Henry C. Minton, D. D., Stuart Professor of Systematic Theology; Rev. Warren H. Landon, D. D., Ladd Professor of Practical Theology. The graduating class consisted of Flavius J. Akers, Decatur, Ill.; Edwin B. Hays, Los Angeles, Cal.; Otto Hoshino,

Chiba, Japan; William H. P. McDonald, San Francisco, Cal.; George W. Phelps, Berkeley, Cal.

THE departure of the Rev. J. Q. Adams from San Francisco is a serious loss to our Coast. A laborious and faithful pastorate of eleven years has left an impress on a wider community than the Westminster Church. The kind words spoken by many of his ministerial brethren in Presbytery and at the Ministers' Monday Union, where Mr. Adam's spoke his last public words before going East, were all deserved. The Westminster Church sends her pastor forth with no uncertain commendation of affection, and the Boys' Brigade, that grand organization of which Mr. Adams is the founder in the United States, will forever hold his name and earnest words in sacred memory. That our brother may abide under the Master's choicest blessings in his Eastern home is the wish of the OCCIDENT.

NEW YORK LETTER.

POLITICS in the State of New York are badly mixed. A breaking up of old systems is in progress. Upheavals in new spots are of frequent occurrence. The newspapers make daily reports of jobs and steals, and iniquitous measures at Albany.

It is the supposition throughout the country that Tammany Hall was completely overthrown at the last election. Such is not the case, however. The legislature of the State has a great deal to say about municipal affairs in New York City. A large amount of wholesome legislation is needed at Albany, before the reform work, so auspiciously begun, can be completed.

Unfortunately for the people, the Republican legislature is under the domination of a boss, and it is now seen that Tom Platt is about as dangerous a man as was Dick Croker. In fact, a boss is a boss no matter where you find him in politics. His object is the same in all parties. He isn't in politics for his health or for the health of the people. He is there for money, and money he will have, or the wheels of legislation will stop.

The country has never had a better illustration of this than in the present legislation at Albany. It has been in session nearly four months. Reform bills were introduced at once to carry out the wishes of the people of New York city as expressed so emphatically when Mayor Strong was elected by 50,000 majority. But they did not pass under a suspension of rules, as the dear people expected.

Oh no! They were hung up. And for four months the people, through petitions and demands, have sought to obtain legislature. But Tom Platt and his cohorts have stood firm. Nearly all the great dailies have voiced the demand of the people in a way that ought to reach the soul of any man who is not enveloped in an alligator's skin.

The redoubtable Platt has been pic-

tured in every way possible to show his attitude toward reform, but all to no purpose. And now, at the end of four months, it is evident that the reform bills cannot pass, or if they do pass they will be emasculated to such a degree as to be shorn of their strength.

* * *

It is a difficult thing to arouse the moral forces of a community as they were aroused in New York last November. It is a most discouraging thing to have the fruits of victory stolen by political thieves right in the eyes of the people themselves. Yet such is the case in New York to-day.

The desperation of the bosses is revealed. One would think they would be decent when the white light of public sentiment is turned so powerfully upon them. I believe they are writing their doom in letters of fire. The bosses must go, not only from municipal, but from State and national politics. Business men must go into politics. Men of established reputations for integrity must enter the political arena and drive hence the thieves that for decades have been robbing the people of their rights.

* * *

In *Harper's Weekly* for March 23d was an article headed: "Blots on our Civilization." This article was copied in "Our Day"—*Altruistic Review* for April, and has had a wide circulation. These "Blots" have been made within the past sixty days. In New Orleans a mob of white men murdered a number of negroes, because the steamship companies employed them instead of whites to unload vessels.

In Colorado a mob murdered a number of Italians.

In the closing hours of the Legislature of Indiana a petty removal bill had been passed. Governor Matthews waited until the last moment before vetoing it. He wished to prevent the Legislature from passing it over his objections. He sent his secretary with the message at the last moment. The law makers were waiting for him. These law makers, representing the dignity and sovereignty of Indiana, broke the secretary's ribs, and fought and beat one another. So closed the session of Indiana's Legislature amid scenes that, as a London paper said, would not be out of place in the wilds of Dahomey. In all these cases the officers of the law were indifferent as to punishment of offenders.

What shall we say of these blots on our civilization that have been held up for the world to look at? Are they to increase in number as the months go by? I doubt if a more conspicuous or blacker blot has ever been put on New York's record book than Boss Platt has put there by his direct thwarting of the will of the people for the sake of personal and political gain.

Dr. Parkhurst, as leader of the reform movement, is indomitable. He moves forward against mighty odds. He has the press and the people with him, and he will yet make his triumph complete. San Francisco and other cities must pass through the ordeal that is now trying New York. Hence, the spectacle here is an interesting one.

J. A. M.

Church News.

TO PRESBYTERIANS ON THE PACIFIC SLOPE.

The Interior and *THE OCCIDENT* take pleasure in announcing to their friends in California, Washington, Oregon, and in all parts of the Pacific Slope, that for the purpose of reaching all with two religious papers, one general, and one more especially devoted to the interests of that region, they have agreed as follows: The subscription price of *The Interior*, from which there has never been before any reduction, is \$2.50 per annum. To all new subscribers who may accept this offer within three months from May 1, 1895, we offer *The Interior* and *THE OCCIDENT* together for \$2.50 per annum! This offer will not be extended beyond the time specified.

We respectfully ask pastors to announce this very liberal offer. We expect by this means to aid in the firm establishment of *THE OCCIDENT*, and to acquaint our people with the value and pleasure of possessing the best Presbyterian periodical literature, both of the West and of the East.

Specimen copies of both papers will be forwarded to any address, and quantities will be sent to any pastor who desires to distribute sample copies to his people.

THE OCCIDENT,
BY JOHN A. MERRILL.
THE INTERIOR,
BY McCORMICK & GRAY.

CALIFORNIA.

LOS ANGELES.—A disagreement as to the site of a new church (the old one having been razed) has led to a new organization called the Central Presbyterian Church. An organization and a subscription committee have been formed, and the meeting adjourned.

ANDERSON.—The Rev. C. B. Rogers of Elk Grove preached here on the 21st with a view to a call. Mr. Rogers comes well recommended.

ASTORIA.—The Easter services here were very successful and the decorations beautiful. Warm thanks are due to Mrs. J. T. Ross and Mrs. C. W. Fulton for their able musical efforts.

CALISTOGA.—Easter at Calistoga was marked by good singing, beautiful decorations and a very able sermon on the resurrection by the pastor, the Rev. James Mitchell.

FORT BRAGG.—The Spring meeting of the Presbytery of Benicia was held at Lakeport last week. Rev. G. W.

Phelps was ordained pastor of one of the Churches at Ukiah. Rev. Arthur Hicks accepted a call from the Church at Point Arena. The Churches of Blue Lake, Grizzly Bluff, Lakeport, Kelseyville, and Two Rock, were recommended to the Board of Home Missions for aid to support their pastors.

DIXON.—The Ladies' Aid Society of Dixon augmented their funds by a Flower Show held April 25th, 26th, and 27th. There was music and recitations.

IONE.—Wednesday evening, April 24th, Rev. H. H. Bigelow was installed pastor of the Presbyterian Church at Ione.

INGLEWOOD.—At the last communion at Inglewood, two members were received from a sister denomination, and four elders were installed, the Church having adopted the rotary system. Five new members were received into the Christian Endeavor Society, which now numbers thirty-seven, and is reported as doing good work.

IRVINGTON.—The Irvington Ladies' Aid Society will recruit their finances by an entertainment with refreshments on May 3rd. The proceeds are for the Church.

LOS GATOS had some fine suitable music on Easter Sunday.

MADENA.—The Sacramento Presbytery of the Cumberland Presbyterian Church convened with the Borden Congregation on Friday evening. The attendance was good throughout.

MILPITAS.—This Church has received 18 persons into its communion this year. The pastor's salary has been increased. The contributions to Church Boards are larger. The Young People's Society is doing good work and every family in the Church takes *THE OCCIDENT*.

MODESTO.—Stockton Presbytery is to meet here, commencing May 1st.

NAPA.—At the Presbyterian Church here Sunday last \$900 were raised towards clearing a Church debt of \$1,497.87. No trouble is anticipated about the raising of the remainder.

OAKLAND.—The Y. P. S. C. E. held their semi-annual meeting at the home of Mrs. Bashford; the total membership is 144; total disbursements, \$171.75. Mr. Ernest McCandlish urged continued effort to obtain new members; and they were asked to assist in the open air meetings during the summer months. The report presented at the annual meeting of the First Presbyterian

Church shows that it has a membership of 1,204, probably the largest of any Church west of the Rocky's.

PASADENA.—The Church at Pasadena contemplates enlarging, the addition being estimated at \$3,500. Committees have been appointed to collect, and there seems to be no fear of realizing the amount.

REDLANDS.—Rev. J. H. Stewart of this city was chosen Moderator of the Los Angeles Presbytery in annual session at San Diego last week. Mr. Stewart was also chosen to go to the General Assembly which meets at Pittsburgh May 16th.

REDDING.—Redding had a typical Easter Day. In all the Churches, but especially the Presbyterian, the decorations were grand, and the choir sang its choicest selection. Even the weather was such as seems to be associated with Easter.

SAN FRANCISCO.—Rev. W. C. Merrill, Associate Pastor of the First Church, censured the city strongly for the prevalence of crime in his sermon on Sunday last, taking as his text: "He looked that it should bring forth grapes, and it brought forth wild grapes." Mr. Merrill dwelt strongly on Sabbath desecration, excessive love of pleasure, and an unwholesome craving for the sensational.

SAN FRANCISCO.—Mr. Henry Varley, the London evangelist, for the next four or five Sundays will deliver confidential addresses to young men at the Association Building, Mason and Ellis streets, at 3 o'clock. His Bible readings every afternoon at 3 o'clock, commencing Monday, April 29th, will be open to the public generally. His lectures are meant for men only between the ages of 16 and 45.

SAN RAFAEL.—Professor Day goes East next week as a representative of Benicia at the General Assembly. Professor Landon will leave about May 1st as commissioner from Oregon to the General Assembly.

SAN FRANCISCO.—Rev. F. R. Farrand addressed the Young Men at the Christian Association Rooms Sunday afternoon, April 21st.

SACRAMENTO.—Rev. R. M. Stevenson, on Sunday last, made a vigorous attack upon the "Scarlet Sins" of Sacramento, taking as his text, Jeremiah xxix: 7—"Seek the peace of the city." The Reverend gentlemen did not mince matters in his picture of the condition of the Capital City.

SANTA ROSA.—The Young People's Society here gave a very pleasant social on Friday evening, April 19th. The attendance was good and the program varied.

VENTURA.—Rev. W. G. Mills, of this city, has received a call from the Santa Paula Church, but he is not likely to break his present tie.

VACAVILLE had special music, decorations, and a very strong and impressive sermon preached by the Rev. J. N. MacLean, on Easter Sunday.

VALLEJO.—The re-dedication of the Church at Vallejo, was noticed briefly in THE OCCIDENT of last week. The restoration of the old, or practically the erection of the new church, has cost about \$3,000. Want of space prevents a full notice in this issue, but in thanking our correspondent for the ample history he has sent us, we trust to publish the matter fully in the future.

OAKLAND—BROOKLYN CHURCH. — The communion service is to be administered on next Lord's day, when it is expected that a number of persons will unite with the Church. Rev. Mr. Palmer, the beloved pastor, goes within a few days to Ohio to visit his mother who is lying ill.

PLEASANTON.—The Church is prospering. At the annual meeting on the 24th, four Elders, five Trustees, and other church officers were elected. After the business meeting, refreshments and table talk engaged the hearty attention of the one hundred and twenty-five persons present. Speeches were made by Rev. J. S. Gilfillan, Misses Harris, Hay, and Benedict, and Messrs. Dr. Cope, Geo. Gilson, T. B. Downing, a former elder, the pastor and others. Mr. Will Harris presided.

IONE CITY.—Rev. George H. Bigelow was regularly installed as pastor of the Presbyterian Church on last Wednesday evening, the 24th inst. Rev. H. A. Mayhew and Rev. R. M. Stevenson, both from Sacramento, were present, the former presided and the latter delivered the sermon. The church had been beautifully decorated for the occasion. A bank of choice flowers reached from the floor to the top of the pulpit. The services were impressive and pleasing to the large audience that filled the church. The music well suited to the occasion was exceptionally good.

Rev. George H. Bigelow began his first pastorate here. He is a man of pleasing address and well equipped for his work. He is a graduate of both the

College and Theological Seminary of Princeton, New Jersey. He was recently ordained by the Presbytery at Chico. We congratulate our Presbyterian friends in their good fortune in having secured him as their pastor, and we bespeak for him a warm place in the hearts of the people. The following was the order of the installation services:

Anthem, Choir.

Scripture Reading.

Prayer, Rev. H. A. Mayhew.

Sermon, Rev. R. M. Stevenson.

Solo, Mr. James McMurry.

Questions to Pastor and Congregation, Rev. H. A. Mayhew.

Charge to the Pastor, Rev. R. M. Stevenson.

Charge to the People, Rev. H. A. Mayhew.

The Pastoral relation was then declared established.

Prayer, Rev. H. A. Mayhew.

Benediction, Rev. George H. Bigelow.

PRESBYTERY OF SAN FRANCISCO.—The Presbytery of San Francisco stands adjourned to meet at 12 o'clock, Monday, May 6th, at the Home of the Occidental Board, 920 Sacramento St.

JAMES WOODWORTH, Moderator.

FIRST PRESBYTERIAN CHURCH, OAKLAND.—At the last communion service, ten were received—three by letter and seven on profession of faith. At the annual meetings of the Church and Society held on the 17th of April, the various reports showed a marked advance along all the lines of Church work. 150 were received into the Church—62 by letter and 88 on profession of faith. \$17,104.11 was raised and disbursed during the year, being \$1,000 more than last year. Three additional elders and two additional deacons were elected, making the Boards as, now constituted, 15 elders and 7 deacons. Membership of Sunday School, 760, with an average attendance of 444.

SAN FRANCISCO THEOLOGICAL SEMINARY.

The Commencement exercises at San Anselmo on Thursday, April 25th, were of the highest order. All the addresses as indicated by the program were most excellent, and the remarks of the President of the Board of Directors, the Rev. Edward Graham, D.D., to the four newly installed professors, and to the graduating class, were exceedingly interesting, appropriate and eloquent. San Francisco Theological Seminary is an honor to the Pacific Coast.

VISITOR.

OREGON.

OREGON.—Rev. W. S. Gilbert was installed as pastor of the First Presbyterian Church of this city on Sunday, April 21st. President Young of Albany College spoke on Sunday, 21st, in the interests of Christian Education and Albany College. The Presbytery of Willamette at the recent meeting at Dallas elected E. J. Thompson of this city and Professor W. A. Lee of Albany College Commissioners to the General Assembly meeting in Pittsburgh, May 16th.

BAKER'S CITY.—On the evening of April 23rd, Miss Carrie S. Rudolph gave an entertainment under the auspices of the Y. P. S. C. E.

EUGENE.—A very remarkable incident occurred in connection with our Church last Sabbath. The Church has existed for forty years and yet we had the *second* installation service since the organization. Rev. Wm. S. Gilbert, after supplying the Church for 18 months, and giving full proof of his ministry by arduous labors and unusual success—over 50 members having been received during that time—has accepted a call to the pastorate. A committee of the Presbytery of the Willamette, consisting of Rev. E. J. Thompson, D. D., Rev. F. H. Gwynne, D. D., and Rev. A. L. Hutchinson, were appointed to install the pastor.

A very thoughtful sermon was preached by Dr. Thompson, after which the constitutional questions were propounded by Dr. Gwynne, and then two excellent charges were delivered to pastor and people. The church was decorated with the choicest of flowers, and special music was rendered by a most efficient choir under the tried and faithful leader, Mr. L. G. Adair.

When opportunity was afforded to welcome the pastor, the crowded congregation filed up to the platform and the pastor was greeted in a very hearty manner.

Thus a union was formed which we trust will not be broken until "death us do part."

We expect the installation will give such an impetus to the good work already so auspiciously begun by our beloved pastor, that our Church shall be noted for its strength, activity, good works and spirituality, a pattern to all the Churches in the Presbytery.

WOODBURN.—The Oregon Presbytery met here April 11th. There was a very good representation both on the part of elders and ministers.

EUGENE.—The Christian Scientists here are claiming a miracle as having been wrought on a lame woman named Mrs. Emma Wylie, who they say, has been perfectly healed of many complicated ailments. The story is a very strange one.

WASHINGTON.

Rev. T. M. Gunn, Superintendent of Missions in Washington, Idaho and Alaska, reports a great increase in the number of fields of work and in membership.

PUGET SOUND.—Presbytery held its meeting last week at Port Townsend. The Revs. D. M. Davenport and Dr. Stewart were in attendance and report a pleasant meeting. Mr. Davenport was elected Commissioner to the General Assembly at Pittsburgh.

SEATTLE.—Extensive preparations were made by the Presbyterian Church for the annual meeting of the Woman's North Pacific Presbyterian Board of Missions held here Tuesday and Wednesday, 16th and 17th.

WESTMINSTER.—It was a sad day at Westminster Church on Fell street last Sunday. Rev. John Quincy Adams, who had served so faithfully and acceptably as their pastor for eleven years past, was taking final leave of his congregation. His resignation was caused by the continued ill-health of his wife and himself. On Friday evening of last week, at a social gathering held for the purpose, he was presented with an address signed by the Session, the officers and the congregation. It recited his faithful service; how under him the dissensions existing when he came had speedily and finally been healed and forgotten; a heavy mortgage debt extinguished and a considerable fund raised toward the building of a new and larger church; one of the very first Christian Endeavor Societies started in their Church and successfully maintained ever since; the first company of the Boys' Brigade in America organized in this Church; a constant interest maintained in Home and Foreign Missionary labors and all the work of the Boards of our Church, and a large percentage of the young people gathered into the fold of the Good Shepherd; it expressed the regret with which they were compelled to accept his resignation and the kindest wishes for his future welfare. Mr. Adams's reply encouraged them to remain united and to hope for increased prosperity and usefulness under a new pastor whom he prayed the Chief Shepherd of the

flock would send them speedily. He also trusted that the friendships that enrich our lives here would be continued and strengthened in the world to come. Short addresses were also made by the Moderator and other members of the Presbytery who were present.

His Sunday morning sermon was from I Corinthians xxii: 12—"So also is Christ." He showed that the text referred to the Church, "the body of Christ," a living organism. Elsewhere the writer calls Christ the head and the Church His body. As the members of one body depend on each other, so His disciples are dependent upon Him, and preserved from mutual antagonisms and destruction by their union in one body with Him. Though imperfect, the Church is, as yet, the best organism through which Christ's life is revealed. It is divine because His life and nature pervade it, and it continuously manifests His life, death and resurrection. An indulgent, avaricious, worldly Church has denied the faith and is worse than an infidel. Without vital union to Christ, there is no real spiritual life. Each individual helps to determine the character of the visible organization. Live close to Christ and you make the Church represent Christ better, while a low, mean, or selfish life makes it misrepresent Him. This living unity involves right relations of the members to one another. Loving care of each for all and all for each, without jealousies or personal ambitions. Strive to maintain the position to which this Church has attained. Preserve the unity of the spirit in the bonds of peace. Remember that you are part of the body of Christ. Pray, pray for a pastor, and when God sends him to you, still pray that God may keep you from the first, true and loyal to him and the Christ whom he serves. Make it as easy for him as you can. The devil will make it as hard for him as he can, and he needs no assistance from you. Follow him as your leader. Love and trust him as your counsellor and friend. Thus united, the blessing of the covenant-keeping God will rest on you in larger measure than ever before and no good thing will he withhold from you.

The evening sermon was concerning the Providence of God from Luke xii: 7: "But even the very hairs of your head are all numbered." The lesson taught here, and in so many other forms by Jesus, for the comfort and encouragement of his people in times of difficulty and distress, and the truth of which has been demonstrated in all ages by the experience of those who believe and

trust in Him was eloquently, clearly and appropriately set forth and illustrated. The sermon closed with a touching and affectionate farewell to his people among whom were few whose eyes were not filled with tears. At the close of the service Mr. Adams and his wife were surrounded by their friends taking leave of them with prayers and good wishes for their future welfare. They will in a few days meet friends in the Southern part of the State, and then depart for the East. Mr. Adams will in June 1st assume the chaplaincy at the Sanatorium at Clifton Springs, New York, where he and Mrs. Adams will have the benefit of the skilled medical attendance and the beautiful and healthful surroundings there provided. C.

MISSOURI LEADS THE WAY.

The Board of Foreign Missions has just received the following proposal from the Committee on Foreign Missions of the Synod of Missouri:

"If the Board will approve, we will make a campaign in this Synod, to send out the five missionaries already accepted for our Synod. Of the \$5,000 that will be needed, we have already in sight \$1,000 in one special gift, and know where we can secure another \$1,000 from some ten friends. We believe the remaining \$3,000 can be secured in pledges from Churches and various Church Societies in the Synod over and above what they gave last year. If it will be satisfactory to the Board, and will come under the requirements of the resolutions, we would be very glad to know it so that we may undertake the work. Our Synodical Committee intended at any rate to keep two men in the Synod during this summer—Messrs. Jones and Marshall, who are now under appointment to Japan and China. Their expenses are already arranged for, so that we intend to make no appeal to the Board for help.

Our Presbyteries thus far have been very enthusiastic in their adoption of this plan, subject to the approval of the Board."

In this connection should be read the timely offer of a large-hearted pastor in Minnesota:

"I will be one of forty, fifty, or sixty persons, or whatever number may be necessary, to give \$25 towards the sending out and supporting for one year one of those young persons, male or female, of whom you speak in the article already referred to. The understanding is to be that in each and every case the \$25 is to

(Continued on Page 17.)

Contributed Articles.

A LETTER FROM JERUSALEM.

BY REV. A. BEN OLIEL.

(Of the Jerusalem Christian Union Mission.
March 25, 1895.)

"Thy servants take pleasure in her stones."

My recent visit to the United Kingdom and the United States, soon to be reunited I hope and pray, for the incalculable good, temporal and spiritual, of the whole human race, has left no doubt on my mind that whatever relates to the holy city and land, the land which gave to the world Patriarchs and Prophets, Apostles and Martyrs—"Emanuel's land" and the city of our redemption, where the Lord of glory taught the Gospel of salvation, and by his sufferings and expiatory death, opened the gates of heaven to all believers, in a word, the land of the Oracles Divine, does awaken the deepest interest in all lovers of the Bible and students of prophecy, and what I did during my wanderings *viva voce* to foster and satisfy that legitimate, laudable interest, it will be my duty to do also with the pen, in order to strengthen and confirm the faith of believers in the inspiration and perfect reliability of the word of God in all its predictions, past, present and future.

The constantly increasing number of pilgrims and travelers from distant lands, the U. S. A., contributing a growing quota, is abundant evidence and illustration of the pleasure which all believers take in the very stones of this city and land, in the many places and spots sacred to memory in Biblical history, and specially in those which like sign pillars point to coming, I should say to rapidly approaching, events of thrilling prophetic significance.

UNITED STATES VISITORS.

This season is remarkable for the preponderance of United States visitors over all others. It is pleasant, indeed, to welcome so many who had heard me in that great country, and so many more, principally from Detroit, who met and heard my daughter Florence. They will, on their return, be able to testify to what they saw, heard or read of this Mission, its six workers, and the work the Lord has given us to do.

THE LAND.

The land is still; alas! trodden down of the Gentiles," barren and desolate in more senses than one—still, under the curse; but there are several indications of improvement and amelioration.

The return of the latter rains in regularity and copiousness; the recent dis-

covery, which I witnessed with my own eyes, that fields, overlaid by sun-burnt rocks, have a rich soil beneath, needing only that the rocky slabs be dug off and piled aside; the success of the several Jewish agricultural colonies; the willingness of greater numbers of Jews to take to field work; and the example of German and other European agriculturists with their improved instruments and more scientific methods; increased and increasing population and the enhanced prices of the products; all combine to foreshadow better times at hand.

Replant the highlands with forests as they were of yore, of which "Kirjath-Jearim" "the city (in the midst) of forests," is witness, and as the French have done successfully in Algeria, and tap the Jordan at different points of its decline to the Dead Sea—the Salt Sea is its Scripture name—so as to irrigate the plains and valleys, as God manifestly intended, and in a few years the land will again be flowing with milk and honey.

The valley of the Jordan and the Dead Sea is evidently intended to serve as a hot house for the growth of fruits, flowers and vegetables out of season for the markets of Paris, London, and New York giving occupation to thousand of hands. The wool and hair of its sheep and goats should be manufactured in Palestine itself and the ladies of Christendom on both sides the Atlantic will pride themselves on wearing dresses, mantles, shawls etc. of holy land produce.

These are some of the ideas I suggested to the "Hoveve Zion, (lovers of Zion) Society" as a means of support to thousands by honest labour.

THE PEOPLE

The people—Gods ancient, chosen people—to whom the land was given in the person of Abraham, His Friend, for "an ever lasting possession," forfeited temporarily because of transgression, disobedience and unbelief will assuredly return to it again, "He that scattered Israel will gather him." The one is as certain as the other is an historical fact. And the last ten years have seen a striking commencement of their return to the land set apart for them. Ten years ago there were barely 20,000 Jews in all Palestine. Now there are at least 100,000, and some assert over 120,000.

There were 8,000 in Jerusalem in 1885, now there are over 40,000; and a Government official, who ought to know, insists that 60,000 are nearer the true estimate.

During four or five years, 1888-93, they arrived in ship loads, mostly from Russia, driven away by persecution, till strict orders arrived that no more Jews were to be allowed to land in Palestine.

Shortly after another stringent order interdicted all sales or transfers of landed property to Jews, even from one Jew to another. While I was in the U. S. A., news of the abrogation or modification of those edicts reached me, and I was glad, for I knew that large numbers were longing to come to the fatherland; but on my return I found those interdicts still in force. Wealthy families, especially those from the other provinces of Turkey, contrive to get in, but at a heavy cost; while the acquisition of land is practically impossible.

THE NEW ERA.

Writers on prophecy agree in fulfilling "the times of the Gentiles" within the present decade; and, singularly, Mohammedan traditions point to the same conclusion, as witness the few remaining nails in the precincts of the great Mosque in the Haram (Temple) area and the story is told of them, that when the last disappears, a great change will supervene in the destinies of the Turkish Empire, Dumbleby's astronomic and prophetic calculations bring "the new era" within three years hence.

THE SIGNS OF THE TIMES.

To all appearances, the Eastern horizon is surcharged with ominous signs of coming changes in this quarter of the globe, if not in others, or in all. The English in Egypt; the desire of the orthodox Jews to return to the land of the Bible; Armenian atrocities and the like, all prognosticate storms at hand.

JERUSALEM ON SATURDAYS.

How far Jerusalem is now, practically, a Jewish City, is strikingly visible on Jewish Sabbaths and holidays, for then almost all shops are closed, business is at a standstill, and the streets seem deserted by all but loungers or groups of men and women in cleanly attire on visiting rounds.

It is on those days that this study is more numerously frequented by those who desire to hear what I have to say of the Messiahship of the Lord Jesus and the credentials of our most holy faith; when not unfrequently it gets full with attentive listeners to the message of redeeming love. They come of their own free will attracted by the facility of conversing in their domestic tongue—Judeo, Spanish—having their beloved Scriptures quoted and discussed in the original Hebrew, to say nothing of familiarity with Rabbinic literature and dogma.

HEBREW A LIVING TONGUE.

And the language of Moses and the prophets is rapidly becoming again a living tongue in Jerusalem and the holy

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land. Conclusive proof of it is that the only newspapers published in Jerusalem and in all Palestine are two weeklies, and both are in Hebrew. A juvenile monthly was started in 1893, and it also was in Hebrew. So the children also read in the sacred tongue. There are Jewish industrial institutions and households in which nothing but Hebrew is spoken indoors. Therefore, a fully equipped missionary to the Jews, at least in Jerusalem, must be master of Hebrew, or he can exercise no influence among them, and is at a great disadvantage as compared with their Rabbis, so numerous in this city.

A few days ago, Mrs. Ben-Oliel and I returned the visit of a respectable, learned Jew. The wife spoke to us in Hebrew, and the baby trotted to us with her pretty hand open to welcome us with the salutation of "Shalom"—"peace."

FELLOWSHIP.

We are always happy to welcome the visits of Christian travelers every evening of the week, except Sundays, and to converse with them on prophetic, historic or topographic subjects, as well as on mission work, general and particular; and to assist them with any advice they may require; we usually close our pleasant fellowship by bending the knee together at the family altar; and if brother ministers call, I am only too glad to enlist their assistance for the services on the Lord's day, so that they may enjoy the privilege of witnessing for the Lord Jesus in the City of our Redemption, which they could not do before the Lord called me to labor in His holy hill of Zion in 1890; but I very rarely if ever, return their kind visits at the hotels, lest I should be persuaded, or pressed to accompany them on their interesting rounds of sightseeing, to the neglect of my mission work among the Jews, etc. Once I was so caught and had a most pleasurable afternoon; but, till I have an assistant, I must exercise self-denial. I desire it then to be distinctly understood that it is through no lack of Christian courtesy, but from a deep sense of duty to my mission duties, which forbids it. And with the greeting of "peace be to the brethren and love with faith," I close these hurriedly written lines to resume the pen before long.

Little Nina went to church with her grandmother, and for the first time put two pennies in the contribution plate. Leaning over, she whispered very audibly, "That's all right, grandma, I paid for two!"

THE SUNDAY SCHOOLS OF THE SYNOD OF CALIFORNIA.

BY REV. HENRY C. THOMSON.

V.

Rev. J. C. Smith proposed another recommendation, which was adopted by Synod, as follows:

"5. That in view of the perilously small proportion of church going youth in our State, the Churches be urged to redoubled effort to reach and evangelize the youth living in practical heathenism."

He had abundant reason for saying that the proportion of the church going youth is "perilously small." Of the 1,208,130 inhabitants of our State in 1890, nearly 35 per cent, that is 422,822, were between 5 and 20 years of age, and of these not more than 72,000 were in Sabbath Schools, our share of whom was 20,458; A vast field of 350,822 children was open before us. But the number of school population, even at the low rate of 3 per cent per annum, during the four years since the census was taken, has been increased by over 50,000, while our schools have only been able to reclaim less than 2,000 of these, and that without breaking ground in the vast field by gaining one single soul from the great multitude of 350,000 that have been left "in practical heathenism." This is an alarming fact, and should arouse our slumbering energies. All the means already mentioned should be plied with ever increasing zeal and enthusiasm.

Doubtless the question has occurred to many, "What about our Sabbath School Missionaries?" We have, if rightly informed, one Synodical Missionary, Mr. J. H. Hobson; and one Presbyterial, Mr. H. C. McBurney, in Los Angeles Presbytery. In the past, others also have been employed. Now, what have they done? We will speak now of only one department of their work, that of organizing new schools. They report as follows:

In 1890, 39 Sabbath Schools organized, with 112 teachers and 901 scholars. In 1891, 34 Sabbath Schools organized, with 118 teachers and 899 scholars. In 1892, 18 Sabbath Schools organized, with 58 teachers and 454 scholars; and 2 Sabbath Schools reorganized. In 1893, 23 Sabbath Schools organized, with 73 teachers and 561 scholars; and 1 Sabbath School reorganized. In 1894, 14 Sabbath Schools organized, with 74 teachers and 702 scholars; and 4 Sabbath Schools reorganized. Totals in five years: 128 Sabbath Schools organized, with 435 teachers and 3,517 scholars; and 7 Sabbath Schools reorganized.

This is a good showing indeed, and it is to be remembered that it is only a part of the work the missionaries have done. But, one asks, "If there have been 128 new Sabbath Schools organized, with 3,952 teachers and scholars, in the last five years, how is it that we can only report an increase of 47 schools and 2,048 teachers and scholars? Have all our schools been absolutely stationary, and besides, have we actually lost 81 schools and 1,904 teachers and scholars gathered by our missionaries these five years?" The case is not quite so bad as this. There is reason to believe that a majority of the schools that our missionaries have organized have not been reported to the General Assembly by the Presbyteries. Many of them still exist and are really Presbyterian Sabbath Schools, but are not closely connected with any of our Churches, and hence are not reported by the pastors to Presbytery. Others were organized in country districts during the "boom" and flourished until that "exploded" and "hard times" approached, when they collapsed, and the teachers and scholars that composed them returned again to the towns and cities whence they came. The aforementioned brethren, our Sabbath School Missionaries, had their work assigned to them, and they have done it faithfully and well. The strictest rules and regulations are observed by them and the Board, insuring that all work done in their department shall be under the supervision of the Presbyteries (or Synods) through their respective Committees on Publication and Sabbath School Work. If the work has been unfortunately located in any instance, the blame, if blame there be, falls solely upon the Presbytery itself, or on its Committee. If it is properly located, but poorly done, the blame again falls upon the Committee for not having such work stopped. The Board assures us that on an average six out of seven schools organized by their missionaries become permanent. This, then, is a powerful arm that the Church reaches out to gather in the unevangelized.

But it is evident that it should be directed intelligently and conscientiously. To do this is the sacred duty of the Committee on Publication and Sabbath School Work in Synod and in Presbyteries, as the whole responsibility of this work finally rests on them. Most of the committeemen are pastors whose time is fully occupied by duties in their own fields, and they are therefore unable to personally survey the territory of their Presbytery so as to intelligently assume the obligation placed upon them.

To try to do so without information obtained by themselves or furnished by others would be like undertaking to make bricks without either straw or clay. In behalf, then, of the Committees on Publication and Sabbath School Work of the Presbyteries of this Synod, the following request is urgently made of each and every pastor and Sabbath School worker within the bounds of the Synod: that he would furnish the chairman of the Committee of his Presbytery information as to—

1. Where the services of a Sabbath School Missionary are needed to help build up a Sabbath School now organized.
2. Where a missionary could organize a Sabbath School near enough to a Presbyterian Church to be aided and encouraged by that Church.
3. Where communities are, in which one or more Sabbath Schools could be organized, that might reasonably be expected to prove self-supporting, and eventually grow into a Church by the fostering care of neighboring pastors.
4. Any other information that would aid the Committee to forward the Sabbath School cause in the Presbytery.

It is also apparent that we all should support most heartily the Sabbath School Board by generous contributions.

If the suggestions made should be cordially accepted and be carried out with zeal and prayer, we firmly believe that there would be a glorious revival in our Churches and Sabbath Schools; and that the results would be a revolution in our methods and a speedy quadrupling of our strength.

HOME MISSIONS IN SAN FRANCISCO.

The Home Mission committee of San Francisco Presbytery believe that there is a new and encouraging era opening before our work in this city. One main fact is the occupancy of every pulpit (except one) by a pastor. Another and self-evidencing fact is the growing spirit of unanimity among our ministers and laymen. We are coming to understand one another better.

Notwithstanding the eloquent Calvary Church pastor's doleful diagnosis of Presbyterianism here, I for my part can see how the early and (thank heaven!) almost obsolete system of centralization in a few pillar churches has been forced to yield to a more effective system of parochial centers and suburban "plants;" and as apart these new springing churches, struggling along under mortgages, are aiming not merely at the of point of independence but at the point of *ecclesiastical altruism* which is the only

possible condition of broad success. The groovy ecclesiasticism is dying: a fraternal federacy is coming on.

All this augurs happily for the next decade or two. Then, again' the committee are securing a unification of once scattered and segmentary forces. Our societies are getting a right focus. Mr. E. J. Kerr, one of the leading members of the Pacific Presbyterial Union, which organization, by the way, has not been sufficiently recognized as the mother of many Churches, recently informed me that the union was ready to swing into line with our committee in any feasible scheme to plant missions and schools.

Then too, and largely through the weighty suggestions of Rev. J. Q. Adams, the founder and president of the Young People's Association, together with the wise zeal of Rev. F. R. Farrand in the same direction, that Association has mustered its youthful energies to reinforce our committee. A series of concerts of a high order have been arranged and the proceeds will go toward our heroic Italian Church, which if its present rate of progress is at all prophetic of what it will yet do, will soon stand on its own feet.

The pungent articles in your issues by Dr. H. C. Thompson, on the need of redoubled vigor in Sabbath Schools, also testify to an awakening of interest in winning our State for Christ. His appeals have an apostolic liveness and ring, and while some nervous people have a fear of any department being pushed beyond its relative importance, I believe that energy in one line will sweep the whole circle of departments with a kindling contagion. Let our Presbytery wake up on Sabbath Schools and as a logical consequence they will feel a little more electric on home missions.

It is like an athletic's boxing bag; when empty and flabby, you may hit it on one spot, but no other spot responds; fill it, expand it to its full girth and then a blow on one spot is a blow all over!

Our committee indulges a vision and vista of achievements, all of which must materialize in order to a complete management of this many phased metropolis. We want a little more Napoleon in our generalships and a good deal more Christ in our consecrations.

We would hope that men of opulence will direct some of their surpluses in our direction. We hope our Presbyterian millionaires will live long and send some of their brimming finances along the channel of Church Extension. We hope legacies will come our way, too, provided the wills do not sprout into too many duplicates! We confess we have a perspective of possible achievement in which the auspicious French and Italian Churches occupy only the clear foreground. J. C. S.

Committee on Home Missions: Rev. J. Cumming Smith, Convener, Rev. R. MacKenzie, D. D., Rev. F. R. Farrand, Rev. D. M. Ross, Secretary, Robert Dixon, Charles Geddes.

LETTER FROM CHINA.

BY DR. A. P. PECK.

PANG CHWANG, March 10, 1895.

You are doubtless with the rest of the world watching with some interest the developments in the present war between China and Japan. We are too. It is no use to write you news; the telegraph gets that to you sooner than to us.

The exigencies in connection with it have not obliged us to leave the interior yet, nor has it seriously interfered with our work; doubtless our keeping on so quietly attending to our own business has been a great comfort to the people around us, and allayed many fears.

Our consul has very strongly urged that we go to the Coast till the war is ended, and if the present efforts to arrange a peace prove futile, and the war gets too close to us, it may be that our ladies and children would best go to the Port for a time, but Dr. Porter and myself have no thoughts but to remain.

I am sorry to see the sympathies and admiration of the world so entirely with the Japanese; they have many admirable qualities and as far as the knocking China's hands off Corea is concerned I am glad of it. I have no doubt it will be for the ultimate welfare of Corea, and also a standing menace to Japan will be further removed.

But the attempts to find any reasonable pretext for beginning the war are ludicrous, the simple fact is that Japan had determined on the step and long been preparing for it, and compelled by the political situation at home to do something. A very slight pretext was magnified into a cause for war, as for right or reason, or justice, there was very little of it there.

The successes of Japan have blinded the world at large to their faults; they must be a great nation for they admit it themselves so freely.

It is curious too, how unanimous the Japan missionaries are. Not a word of criticism do we see from them in print, but one who knows the true inwardness of affairs there, understands that the missionaries are barely tolerated by the native church there now, and they have no use for anybody who does not praise them. When I was last there an able missionary, a man of commanding ability remarked to me with a sort of jocular realness, "You know they throw us down and wipe their feet on us occasionally," and the occasions seem to be pretty frequent.

We have our troubles in China but they are not exactly those of the missionary in Japan. One of them who should write a word of criticism for publication might as well pack his trunk and go home.

We hope that the progress of China may be hastened by whatever may be the providential outcome of this war.

Occident Sunday School.

LESSON FOR MAY 5TH.

The Agony in Gethsemane. Mark xiv: 32-42.

BY REV. H. E. JEWETT.

(From the Pacific.)

In going from the Stephen gate (the fish gate of Scripture) to the Mount of Olives, one must descend from Jerusalem to the valley of the Kedron. Crossing the brook, whose waters at the time of Christ were darkened with the blood of the temple sacrifices, Gethsemane was reached. This was a piece of land at the foot of the Mount of Olives, upon which were olive trees and an oil press. Eight ancient olive trees now mark the traditional sight of Gethsemane, trees which are known to have paid tribute ever since the capture of Jerusalem by the Saracens, A. D. 636. Beneath these very trees Jesus may have passed his night of agony described in this lesson.

1. Jesus and His Disciples.

Tarry here! This was said to eight. Judas had gone to the chief priests. Three others were to accompany Christ. At the edge of the garden or grove the greater number of His disciples knew only that their Master was engaged in prayer. They could know nothing of his agony of soul. It was a grief too sacred for many to observe.

2. Jesus and the Witnesses of His Agony.

So sacred an event as was about to take place should have its witnesses for the benefit of the Church in future years. Peter, James and John, so often associated together as the bosom friends of Jesus, were taken apart by Him, as they were on the Mount of Transfiguration, that they might watch with Him (Matt. xxvi: 41). They were to be not only His witnesses, but also His comforters. It would make more real the principle of fellowship which Christ exacted when He said, "I call you not servants, but friends."

3. Jesus and His Father. "And He went forward a little and fell upon the ground and prayed. * * * Abba, Father!"

Alone with God, He urged His prayer. And what a prayer it was! Intense, direct, persistent (three times repeated). Only God sees Jesus Christ "stretched out as a worm in the dust."

4. Alone with God, He suffered the agony of His approaching death. "Human nature shudders, loth to part with all we love." In this hour there must have come to Him the shame of His coming death. He was to be numbered

among transgressors. But the agony He suffered must have been caused chiefly because the sin of the world lay upon Him.

We stand aghast at crime—such crimes as have recently been committed in San Francisco. Christ, in Gethsemane, stood aghast at sin—such sin as all of us have committed. To die as He was to die, bearing the sin of the world, was to drink a cup of anguish no human lips could quaff without strength from above. Luke tells us of the bloody sweat and the angelic ministrations. Without this miraculous accession of strength in body and in soul, he could hardly have endured the agony.

There are certified cases of bloody sweat. The death of Charles IX of France was attended by the sweating of blood. In addition to numerous instances recorded in former centuries, the *London Medical Gazette* in 1848 mentions a case.

5. Jesus Triumphant. Out of the depths of such awful agony Jesus rose triumphant, as later he came up from the tomb, "Nevertheless, not what I will, but what thou wilt." The not passing away of the cup was accepted by Him as God's will, and He girds himself to obey cheerfully and bravely the will of his Father. The severity of His sufferings is seen in Gethsemane even more fully than on Calvary.

The necessity of them appears in the fact that such a perfect prayer as he offered God did not take the cup of anguish away from him. The completeness of His sacrifice appears in the total surrender of His will to God under the olive tree of Gethsemane. The crowning value of His sacrifice is that through his suffering he has laid the foundation of our salvation, and has come into perfect sympathy with us in our sorrows and sufferings.

6 Jesus after His victory.

(a) He met serenely the drowsiness of good disciples.

(b) He encountered bravely the watchfulness of a bad disciple.

There is, after all, some scepticism as to the existence of the new gas "argon." Professor Dewar is among the sceptics, and Dr. Phipson is convinced that the substance called argon is an allotropic form of nitrogen. Happily these differences among experts will not affect the salubrity of the atmosphere.—*The Presbyterian*.

"What's the difference between papa and me, Uncle Jim?"

"Give it up. What is it?"

"Why, papa's a noun, and me's a pronoun.—*Harper's Bazar*.

The Occidental Board.

920 SACRAMENTO ST. SAN FRANCISCO.

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Mrs. H. B. Pinney, Rec. Sec., 1366 Harrison st., Oakland.
Mrs. I. M. Condit, State Presbyterial Sec., 262 13th st., Oakland.
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* Meetings—Business, first Monday of each month, at 10 A. M.; prayer-meetings, second and fourth Fridays in each month, at 3:00 P. M. Friends cordially invited to all.

PRESBYTERIAL SOCIETIES.

Benicia—Mrs. W. B. Noble, Pres., San Rafael.
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San Francisco—Mrs. E. R. Stevens, Pres., 1012 Twenty-first st.

Oakland—Mrs. E. Y. Garrette, Alameda.

* All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1366 Harrison street, Oakland.

OUR PRESBYTERIALS.

(Extracts from State Secretary's Annual Report.)

BENICIA.

This society has eleven auxiliaries and thirty-four young peoples' societies, twelve of the latter contributing regularly to our work. Twelve new organizations have been enrolled this year. The membership is something over thirteen hundred. The increase in interest is marked. Everywhere they report that the literature sent them has awakened interest. Several societies have sent in their pledges for next year, and all along the line their is encouragement.

LOS ANGELES.

In this sunny southland of our State we have forty-three auxiliaries and ninety-five young peoples' organizations; a gain in the former of three and the latter of fifteen over last year. How better can we represent the underlying motive power of these young workers than to quote the words of their "elect" secretary: "A few months ago three of us agreed in prayer together to ask the Lord for missionaries.

We had confidently expected some one to come forward last year for the Laos—to our disappointment no one came. Three months ago it seemed to me I could not live another year, and hear the pleading voices of those poor people, as they cry to me in the mid-night watches.

The annual meeting drew near. Nobody yet ready. Two days before annual meeting came this little word from Miss Stowell, "Our prayers are answered. Elsie Palmer will tell you all about it when she goes over to Young People's meeting on Tuesday." Then follows the story of this dear young girl's consecration to the Laos work. Another young girl from Orange comes.

saying, "I will go as a foreign missionary."

The societies are becoming greatly interested in Mrs. Hoskins, our Christian Endeavor missionary. Not only are the young people of this Presbyterial awake and alert, but the auxiliaries are doing excellent work. The dear president of the Society has "gone down into the deep waters," but in all her sorrows the angel of the Covenant has been near.

Forty-three auxiliaries, with work in many foreign fields; the support of three missionaries; and with candidates from their Churches ready to go where God sends. What a record! God is blessing Los Angeles Presbyterial by using them.

OAKLAND.

The watchword for the year, for this Society has been—Advance. Some of the best meetings in the history of the Society have occurred this year. This is notably true of the praise service held in the First Church, Oakland, in February. "He sat o'er against the treasury" that day, and saw many a gift of love and sacrifice.

At the annual meeting held in Union Church, Oakland, some of the Secretaries told of increase in membership, others of increase of missionary literature; and all gave special methods, new plans, or success in old ones; and everywhere the interest seemed greater than any previous year.

SACRAMENTO.

Two interesting praise thank-offering services were held by the Westminster and Fourteenth street churches of Sacramento. The prospect for future work of a high grade in these churches is well assured. There are peculiar duties falling upon the officers of this Presbyterial in "mothering" its societies. A few are strong, some are weak, and all need much encouragement. This work for the needy world is only the "final analysis" of all other kinds of Christian work.

SAN FRANCISCO.

Many things of interest are given in the reports of this society: one Church has held ten regular and several executive meetings; a missionary day and a missionary "tea"; and held two meetings during vacation time; held a thank-offering praise service, realizing \$195 from the envelopes.

Another Church reports 57 members, 12 meetings. They always have delegates at the Board's monthly meetings; have map talks, visits from missionaries, and interesting papers.

SAN FRANCISCO YOUNG PEOPLE'S.

There are thirty-nine auxiliaries in this organization, which are hereafter to be a part of the San Francisco Presbyterial. Mrs. Dr. Baille has been the beloved Missionary of these young people. The boy's school in Tabriz, as well as other objects, have been faithfully provided for by different bands of workers.

SAN JOSE.

I confess to a degree of pride in this Presbyterial, as the secretary's little foot note to her report meets my eye. "Of the twenty-four Church organizations in our Presbytery, all but three contribute in some way to the Occidental Board."

STOCKTON.

This society reports eight auxiliaries and thirteen young people's societies contributing to our work. The geographical position of the Presbytery makes missionary work difficult in the Churches. They are far apart and so there is lost the touch of interest which comes from the interchange of visits among auxiliaries.

Rev. and Mrs. Judson and two children of Hanchow, China, spent a day in our mission home recently; after a brief visit to Los Angeles they go East.

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS.

PORTLAND, OREGON.

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Mrs. H. N. Scott, Special Obj. and C. E. Sec., 223 West Park st.
Mrs. M. R. Andrews, Sec. of Literature, corner Main and West Park streets.

MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:30 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A. M.

Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, P. O. Box 1040.

Chinese Women's and Girls' Home, 350 Fourteenth street. Visitors always welcome.

*All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland, Oregon.

THE PRAYER LEAGUE.

BY MRS. E. W. ALLEN.

The Prayer League is very precious to those of us who have enjoyed its benefits, and we are always glad to enlist new members, that they too may enter into this precious fellowship, the one with the other, through our Lord Jesus Christ. This is an age when Leagues and clubs and unions and co-operative associations of various kinds abound, in

which members are pledged to similar action because of a common interest or purpose. But Prayer Leagues are not modern inventions. Nineteen centuries ago our Lord himself anticipated these Leagues when he said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Do we realize the full value of this promise, made as it was by one who is abundantly able to accomplish its fulfilment, all power having been given unto Him in heaven and in earth?

How reassuring have been the many instances of its fulfilment. Soon after the ascension we find the disciples in an upper room, where they continued with one accord in prayer and supplication, and they were all filled with the Holy Ghost, and the same day there were added unto them about three thousand souls. A little later Herod took Peter and put him in prison. But prayer was made without ceasing of the Church unto God for him, and notwithstanding chains and soldiers and the iron gates, he came to the house where many were gathered together praying.

Obstacles which, from a human standpoint seem unsurmountable, are but as naught when met by the united prayers of God's people. Hath he not said: "While they are yet speaking, I will hear," and "before they call, I will answer. There are remarkable instances in modern times of the fulfillment even of this latter promise. In 1885, a day was set apart for prayer that the Lord would send forth laborers into His harvest, and even the evening before the formal meeting, one hundred pupils dedicated themselves to the foreign missionary work, for which they declared themselves ready as soon as their studies were completed. And no one but God has ever known how, in answer to prayer, He sent out the workers asked for by the China Inland Mission in 1887. It is not always necessary, or even possible, for those who would unite in a common prayer, to assemble themselves together. But by faith even then they meet around one common mercy-seat.

We often speak of Paul as the first foreign missionary, but he did not attempt to teach the all important truths of the Gospel without the assistance of Prayer Leagues. Read Rom. xv: 30, II Cor. i: 11, Eph. vi: 18-20. From the days of Paul to the present time all Christian workers have felt the need of divine help and human fellowship. This is one of the reasons why the North Pacific Board has a Prayer League.

The Occident

Home Missions.

OUR LAND FOR CHRIST.

CALIFORNIA SYNODICAL OFFICERS:

Mrs. R. M. Stevenson, Pres. 1316 Tenth st., Sacramento.
Mrs. W. S. Bartlett, Cor. Sec., P. O. Box 1200, Santa Ana,
Miss Jennie Partridge, Rec. Sec'y, 572 Twenty-first street,
San Francisco.
Miss Julia Fraser, Young People's Sec'y., 916 Myrtle st.
Oakland.
Miss Martha E. Chase, Treasurer Contingent Fund, Santa
Rosa.
Miss Grace H. de Fremery, Sec. of Literature, P. O.
box 64, Oakland. For H. M. Literature, send to
Miss G. H. de Fremery.
*Articles designed for this column should be sent to
Miss Lucia E. Adams, 124 Haight street, San Francisco

As the fiscal year drew near its close the reports from the different boards of our church have filled the heart of every loyal Presbyterian with apprehension. Retrench! Retrench! has been the cry of the boards of Home and Foreign Missions for more than a year.

In our own land needy and important fields have been entirely neglected because no new churches could be organized. All appeals for new schools among our exceptional populations have been refused. More than this many schools were closed at the beginning of the year because of the great dark cloud of debt which hung over the educational work of the Board of Home Missions. In many communities this has meant to deprive the people of the Gospel. Many of our teachers not only instruct in the day school or industrial department or both, but are also house to house visitors, bible readers in the house and Sabbath school Superintendents. Yes they are verily evangelists preaching the Gospel all the time in many ways and places.

Those were sad days when those schoolhouses had to be closed, the doors locked, not to be opened again during all the year. One teacher begged for only \$50 for rent and a few incidental expenses, saying she would teach all the year without salary. She could not see the school closed. Later the Woman's Executive Committee found it necessary to send back to their homes all pupils for whose support there was no definite provision. You and I cannot realize the anguish of heart the teachers have experienced as many promising boys and girls are sent back to their homes, if homes they can be called, sobbing with bitter disappointment.

Some one may say, the last two years have been years of financial depression. This state of things is the result of that. Yes partly. Can we, ought we to say that the great Church is neglecting this important work? Yes very many are neglecting it. Every member of our Church is responsible for the work of the Church at large whether acknowledge it by gifts and prayer or not. Many give to other things who give nothing to this work of missions, and some never give to any of our boards. I plead most

There are also other reasons. "There remaineth yet much land to be possessed before the kingdoms of this world become the kingdoms of our Lord and of his Christ." "Christ's command stands unrepealed and the world still unevangelized." One of the excellent leaflets in our depository calls attention to the fact that with twenty thousand missionaries properly qualified and distributed the world could be evangelized in thirty years. But it is hopeless to endeavor to obtain them and they will be worthless if obtained unless the whole effort be inspired and permeated with prayer.

There is great need that the tithes be brought into the store-house, and the Father's readiness to pour us out a blessing tested therewith; but money is not the *greatest* need. The evangelization of the world in this generation depends first of all upon a revival of prayer. Dr. Pierson says that "the revival of evangelical faith and of concerted prayer are the two pillars on which rest the arch of modern missions."

Oh, for more Elijahs on Mt. Carmel! Trusting that the cords which unite the North Pacific Board with the throne of the Omnipotent, may be greatly increased and strengthened, we ask the members of our auxiliaries who have not already done so, to join our Prayer League by giving their names to our secretary, and signing the following pledge:

Believing in the power of united prayer, and in the Saviour's promise, "Where two of you shall agree upon earth as touching anything, it shall be done of my Father," etc., we, the women of the North Pacific Board of Missions, do herewith pledge ourselves to pour out our hearts daily unto the King touching those things of the kingdom whereunto we, as a Board, have set our hands.

We promise to pray for the continued outpouring of the Spirit of Missions upon all our officers, and upon every woman within our bounds, and that we may all be found watching, with our lights burning when the King shall come to take account of His servants.

A bright five-year old, returning from church the other Sunday, said very thoughtfully:

"Mamma, what do you s'pose the minister said this mornin'? He said that Satan gets right into people's hearts, right into 'em. Ain't that awful? And I've been thinkin' and thinkin' if Satan gets into my heart I'll just hit on my stomach, hard as I can, and I'll be slappin' him right in the face. Wont I, mamma.—*The Interior.*

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•DR•

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earnestly with old and young, for greater denominational loyalty. I admit that many many objects not under the care of our Church, or any other, are worthy, but if we cannot give to both let us not give to outside objects at the expense of our church work. No object can be more excellent than those under the care of our church. Nowhere are funds more carefully guarded and more judiciously expended, McDougal to the contrary notwithstanding. The true spirit of our Christain Endeavor Societies cultivates this denominational loyalty. Every Presbyterian Endeavorer ought to be informed about our Church history, and all are being informed as never before about the need of our Boards. Young People consider them well and think twice before you present your offerings to other objects.

"For Christ and the Church."

For Christ above all other motives first. For what Church? The great visible Church? Not at all. For the Church of which we are members.

MRS. R. M. STEVENSON.

An old lady from North Carolina recently attended one of the meetings of the Woman's Executive Committee. She stated that "fifty years ago, she, with her husband and father attended a meeting of Synod, near her home, where the business and all the exercises were conducted in Gaelic, with an audience of eight hundred people." This is further evidence of the Scotch Irish ancestry of many of those who are so hungry for the instruction given in our schools.

The Home Mission work of this Synod is in a most encouraging condition. We have earnest Presbyterian workers. Those Presbyteries show the best results where Presbyterian officers have met auxiliaries face to face in visitation. There is nothing like an earnest instructive address from a Presbyterian President or Secretary, to bind a Presbytery together in enthusiastic, spiritual work for missions. I wish all Presbyterian Presidents would try it and see for themselves. SYNODICAL PRES.

The subscription list of *Over Sea and Land* has increased over five thousand since the combination of the Home Topic with the Foreign.

Family Circle.

THE POWER OF PRAYER

The little bird that wings its flight,
And sings so sweetly as it flies,
Will find its bounds in yonder height,
Where higher still it cannot rise.

The eagle, monarch of the air,
May soar till human sight it leaves;
It, too, will find its limit where
It cannot breathe the air it cleaves.

The arrow upward shot in space,
Tho' it may leave the strongest bow,
Will soon its aerial flight retrace,
For its own weight will bring it low.

But words of prayer from hearts sincere
Will wing their flight and pierce the sky,
And find a sympathetic ear
That deigns to hear and send reply.

Grief's humble moan, the contrite sigh,
Will rise like incense in His sight.
No laws do them their course deny
When wings of faith impel their flight.

—J. Kinneburgh in *Signs of the Times*.

TO MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.

2. Guard your tempers, especially in seasons of ill health, irritation, and trouble, and soften them by prayer, penitence, and a sense of your own short-comings and errors.

3. Never speak or act until you have prayed over your words or acts and concluded that Christ would have done so in your place.

4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.

5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive as we often desire forbearance and forgiveness ourselves.

6. Never retort a sharp or angry word. It is the second word that makes the quarrel.

7. Beware of the first disagreement.

8. Learn to speak in a gentle tone of voice.

9. Learn to say kind and pleasant things whenever an opportunity offers.

10. Study the character of each, and sympathize with all in their troubles, however small.

11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.

12. Avoid moods and pets and fits of sulkiness.

13. Learn to deny yourself and to prefer others.

14. Beware of meddlers and tale-bearers.

15. Never charge a bad motive if a good one is conceivable.

16. Be gentle, but firm, with children.

17. Do not allow your children to go away from home at night without knowing where they are.

18. Do not allow them to go where they please on the Sabbath.—*Sidney Presbyterian*.

TAKE TIME.

Let us take time for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it. Let us take time to speak kind words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom. Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted or the fame for which we have struggled. Let us take time to get acquainted with our families. The wealth you are accumulating may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.—*Christian Herald*.

AN ENDEAVORER'S PRAYER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—Whittier.

TAKE ENOUGH SLEEP.—There is a story told of a certain tradesman who was in difficulties, and went to his rich brother for assistance. On his arrival he found him in bed, and had to wait some time for his appearance. "I am surprised at you staying in bed so long," said the poor relation; "I have been up three hours at least." "Yes," replied the more fortunate brother, "but you see when I do get up I am thoroughly awake." The hint was more forcible than thoughtful, yet it contains a lesson which is especially applicable to those who are trying to gain for themselves a livelihood and a fortune. He who has enough sleep has secured one of the safeguards against the encroachments of disease and mental prostration. His nerves are steadier, his intellect is clearer and keener, and the business and responsibility of life are attended to with a degree of comfort and efficiency that are not otherwise attainable.

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EMINENCE—INSTANCES.—It depends on the man, and not on the position. "Only a curate" was once said disdainfully in England of one who afterward became Bishop of London; "only a tailor" might have been said of Andrew Johnson; "only a rail-splitter," of Abraham Lincoln; "only a shoemaker," of Henry Wilson; "only a grocer's clerk," of Cardinal Gibbons; "only a newsboy," of Thomas Edison; "only a blacksmith," of Elihu Burritt; "only a boatman," of Cornelius Vanderbilt.—*J. M. Buckley*.

Teacher—"Now, Willie Wilkins, I want you to tell me the truth—did Harry Thomas draw that picture on the board?" Willie Wilkins—"Teacher, I firmly refuse to answer that question." Teacher—"You do?" Willie Wilkins—"Because I gave Harry my word of honor I would not tell on him."

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The reader of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address,

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Our Little Men and Women.

THE DEAR LITTLE HEADS IN THE PEW.

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered,
Worshiping there with me.

I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

—Selected.

BESSIE'S FRIGHT.

"What is the matter, darling?" asked Mrs. May, as the door of her sewing-room opened and her little Bessie, all in tears, with her cheeks flushed and terror in her eyes, was led in by her two cousins. "What is the matter?"

But Bessie only screamed the louder.

"She won't tell us what it is," said the elder cousin, Janie. "We were swinging, and all of a sudden she threw herself on the grass and began to cry like that."

"Tell mother, Bessie," pleaded Mrs. May. "Why, how frightened she seems! I think I must send for the doctor."

At that, Bessie made an effort to control her sobs, and gasped forth:

"I—'m not s-ick."

"Why do you cry so, then?" asked Mrs. May. "Take a drink of water. There, now; what is it, pet?"

"My—my teeth!" sobbed Bessie. "My teeth are loose! They are going to break off! Oh, oh, oh! they'll break off, and I can't eat any more!"

"Open your mouth, Bessie," said Mrs. May, "and show me which teeth."

"My front ones," sobbed Bessie.

Mrs. May put the point of her finger on the two little white front teeth, and, sure enough, they were both loose in the pink gums.

"You poor child!" she said, "Why does it frighten you so? Don't you know it must happen? These are your first teeth—milk-teeth, some people call them—and the reason they are loose is because right behind them are the other good, strong teeth, fit to bite harder things with—teeth that will last you most of your life, if you take good care of them."

"Are you certain-sure, mamma?" Bessie asked.

"Of course, I am," said mamma.

"I remember my first one coming out," said Cousin Janie. "I had to go to the dentist to have it pulled, and he gave me something nice to rinse my mouth with; then the new teeth came."

"Show me your new teeth," said Bessie.

Janie happened to have very handsome teeth, and Bessie was comforted by the sight of them.

"Perhaps *mine* won't come through," she sighed.

"I am not in the least afraid of that," said mamma. "You will change all your teeth, one after another. You have twenty-eight now."

Janie and Kitty put their fingers in their mouths and began to count; and Bessie did the same, but soon began to cry again.

"Two are loose! They jog about!"

"You will feel better when they are really out," said mamma. "Janie ask your uncle to come here."

Mr. May who was a clergyman, was writing his sermon in his study; but he came up stairs at once and listened to the story of Bessie's teeth.

"Nothing to be frightened about, daughter," he said. Then he took Bessie on his knee. "Let me feel them," he said.

The next moment there was a twitch and a scream. Another twitch and another scream.

There they were in papa's hand, and there was a little blood in Bessie's mouth and she was shaking all over. Janie brought a basin, mamma a glass of water with myrrh in it, and pretty soon Bessie felt better. Then papa told her to feel the places where the first teeth came out, and she felt something hard.

"Are they my bones?" she gasped.

"They are the second teeth pushing out," said papa.

"I am so thankful," said Bessie.

Then papa kissed her and went back to his study, and mamma went on:

"I told you you had twenty-eight teeth," she said, "and, after awhile, when you are older, you will have thirty-two—four big back-teeth that are called wisdom-teeth. It depends on yourself to keep these teeth sound and white all your life. You must clean them after every meal, in the morning, and before you go to bed. I will give you the proper brushes and powders, and you must use a quill-toothpick, and now and then run floss silk between the teeth to get out any small particles."

Bessie was much interested.

"You must never crack nuts or fruit-kernals with your teeth," said mamma, "or hold such things as pins or bodkins or knitting-needles with them. Do all I tell you, and your second teeth will be as handsome as papa's."

Mr. May had unusually fine teeth, and Bessie felt pleased. After awhile she began to think she might go out and play again, and the girls were swinging



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once more, when Sarah Smith, a school-mate, looked over the fence, and the story had to be told to her.

"Oh, my," she laughed. "How funny to be scared. I wasn't. I've got all mine in a box. Brother Jack pulls them out with pack-thread. See here, I'll show them to you."

She put her hand in her pocket and pulled out a little button-box, and in it were a number of teeth, mostly crooked, little black things.

Bessie shuddered, Janie looked disgusted, Kittie giggled, and Sarah ran away, laughing at them all.

"I think it seems like an Indian with scalps at his belt," said Janie, "to carry old teeth about."

"That girl is *dreadful*!" said Kitty.

At supper Bessie could not eat anything hard, but she had some nice bread and milk, and in a week or so two large, beautiful white teeth showed themselves when she smiled; and she had quite gotten over her fright, and went quietly to papa to have her milk-teeth pulled out when the new ones pushed them from behind.

A TEMPERANCE DOG.—A lady at Westgate-on-Sea, Kent England, sends a remarkable anecdote of a dog who was cured of its evil habits of love of liquor. Some mischievous persons had so often given to her father's great dog bits of bread soaked in beer that "Neptune" grew fond of the artificial dainty. One day, when a large party was returning from a pic-nic, "Nep." was put up on the box seat beside the driver of the carriage, as he seemed too tired to run home all the way. He must have been treated at the feast in the Gardens, for on the road he fell from the carriage to the ground. No bones were broken, though he must have got a severe shake and a fright in the fall. The result was that "Nep." never once after that day could be induced to touch bread thus soaked with liquor, turning from it with loathing and contempt, the very smell being repulsive. In fact, he became a temperance dog.



Communications should be addressed to Miss Evelyn Howard Browne, Highland Park, Oakland.

"We are preparing for our famous entertainment," said one King's Daughter, as she looked from the window of the "ladies' parlor" and saluted another King's Daughter who was waiting for a street car. A look of calm content stole over the face of the second King's Daughter as she replied, "Ah! we don't have any more entertainments in our Circle—we have given all that up. I tell you, it is a comfort." "Won't you write out your prescription for us?" said the first Daughter, pathetically, as she turned from the window to join the company awaiting the opening of the "special business meeting of great importance." That promised "prescription" we expect to publish soon. Would it not, for some of us, seem like the millenium should we be able to adopt some method by which our treasuries would remain comfortably filled without the aid of the dreaded "entertainment?" There are, undoubtedly, a few, who never could be induced to show the least signs of interest in the Circles, were they not drawn into them through "entertainments." They are the few. On the other hand, are those who do the "long, steady pulling," month after month; they are the ones whose nerves, in the emergency, feel the strain, and whose pockets feel the drain. It is pleasant for the enthusiastic temporary worker; it is good—yes, *very* good—for the treasury of the Circle; but—is it not very hard on the "steady" worker who looks after the poor, month after month; leads the prayer-meeting whenever she is asked, and "bears the brunt" the year round? Think of all this, Daughters of the King, before you plunge into more entertainments—and we will soon publish that "prescription" for you.

Speaking of "The Cumulative Force of Little Things," Rev. Geo. V. Reichel says: This is most beautifully illustrated in a recent very suggestive address delivered by J. W. Powell on re-

tiring from the presidency of the American Association for the Advancement of Science. He said: "The rill born of the summer shower carries the sand from the hillside and gives it to the brook, and the brook bears it on to the river, and the river transports it to the sea, and the impregnated tide finds a nest beneath the waves and in it lays the egg of an island. This has the power to gather about it more sands as they come from the distant hills, and still more sands. Every summer shower gives it more, and every storm adds to the sands that are thus buried beneath the sea, until at last an island is hatched as it lifts its head above the waters."

Thus character grows: every shower of grace, every brook and river of the living waters of salvation—yes, even the storms of testing trial add thereto, until at last the gem of perfect development is attained.

ECONOMIZING THE STRENGTH.

Many otherwise thrifty housekeepers are most extravagant when it come to the matter of conserving physical strength. The woman that will watch carefully the outgo of money, who will make every penny tell in provisioning her table or fitting out her wardrobe, will waste her own nerves and energies in the most senseless way; and, when called to task for it, will turn up her nose and talk about "shiftlessness."

Many a backache, many a headache yes, and many a heartache, too, would be averted, if women would take a little more thought for their own bodies, and indulge tired muscles a little more.

There are many things a woman can do while sitting, if she only will, and she may thus save the strain on the muscles of the back. A stool, somewhat higher than a kitchen chair, or, better still, a revolving chair, like those that men use in offices, which may be raised or lowered at will, is the greatest possible kitchen convenience.—*Herald and Presbyterian.*

A gentleman of wide experience in Western affairs says: "Irrigation has practically revolutionized Western farming. The days of the giant ranches are over; it is the small farmer who makes the money now. The experience of California and Colorado has shown what scientific agriculture has accomplished. In Montana, Washington and Idaho, irrigation is comparatively new, but the results are sufficient fully to justify the expectations which had been formed."—*Presbyterian.*

Church News.

Continued from Page 8.

be an extra offering over and above what would otherwise be given to this cause, as represented by our Board, so that it shall in nowise interfere with the revenue of the Board for the coming year."

Who will respond to these generous offers coming from souls whom the Lord has touched with deep feeling over the straits of the foreign mission cause?

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BENJAMIN LABAREE, Rec. Sec.

MARRIED.

MEYERS—MARTIN.—At the Presbyterian Parsonage, Woodbridge, Cal., April 20, 1895, by the Rev. Moses D. H. Steen, D. D., Tutor Harry Meyers to Miss Ada Florence Martin, both of Lodi, Cal.

FOSTER—ROSS.—At the home of the bride's parents, near Newark, April 17, 1895, by the Rev. Francis H. Robinson, Joseph E. Foster of Fresno to Adeline Ross.

DIED.

SAN FRANCISCO—In this city, April 24, Caroline, wife of Samuel Irving, and daughter of the late Rev. Hugh Ross, of Tatamagouch, Nova Scotia. Funeral services were held at the First Presbyterian Church, the 26th, Rev. R. MacKenzie, D.D., officiating, Rev. M. Merrill and Rev. M. M. Gibson, D.D., taking part; the latter, an old friend of the family. Blessed are the dead which die in the Lord.

A SCIENTISTS'S VERDICT.

A noted sciological investigator has published the results of an inquiry into the drinking habits of Europe, and sums up as follows:

"We find that the two banner countries for freedom of commerce and industry—Switzerland and Holland—are also the most advanced in restricting the freedom of the alcoholic drink traffic, and that despotic Russia comes next.

"That the two most educated nations—France and Germany—are more drunken than the most ignorant—Russia and Spain.

"That wealth proves to be a more prolific cause of drunkenness than poverty, the surplus earnings being too often expended in drink.

"That wine and beer are not temperance drinks, and that the two countries inhabited by the chief wine and beer drinkers, and in which the wines and beers are of the lightest character—viz., France and Belgium—are the most drunken; while Russia—almost wholly brandy drinking—is a relatively sober country.—*The Constitution.*"

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THE SABBATH SCHOOL LIBRARY.

This department of the Sunday School is often neglected, especially in small towns. Books, unless looked after, are easily lost or mutilated, and in a very few years the library is in a sorry condition. The books having been well read, the scholars lose their interest and the library falls into "innocuous desuetude." As new books cost more money than is usually available, it is not easy to make a fresh start.

In one of California's smaller towns, the Presbyterian Sunday School with an attendance of perhaps seventy-five members, found itself, about a year ago, in just such a position, not even having a librarian.

There were on hand about two hundred books in a more or less dilapidated condition. A librarian and an efficient book committee were appointed. In response to the request of those interested, about seventy five books were donated by members of the Church and Sunday School.

Thirty of the old books were rebound at an expense of fifty cents each, which was found to be almost as much as new books would cost.

The agent of the American Tract Society, learning what was going on, offered to canvass the field for cash subscriptions, on condition that the money should be used for buying the Society's books at a discount of ten per cent from their list prices. About thirty dollars were thus raised. Although books could have been bought more cheaply in the store by the wholesale, it was believed that the agent earned the difference by his work in soliciting the money.

The young ladies' class, led by their teacher gave an entertainment which realized fifteen dollars, to which about twenty-five dollars were added from the Sunday School treasury.

As the result of all these efforts in the course of four months' time, the Sunday School was in the possession of three hundred and seventy-five books, many of them of high merit. A complete catalogue was published and the people young and old, took a lively interest in the library, taking out books to the number of about eleven hundred during the following seven months.

These facts are given to show what can be done in "hard times" among people of moderate circumstances; and to encourage other Sunday Schools in a similar situation to arise and do likewise or better.

P.

A PURE HOME.

There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities which lend a charm to human life; but it has in it the forces on which great characteristics are nurtured. One of the best friends—a man as sturdy as the forest oak—once said to me: "I was the son of poor parents, and from my youth was inured to self-denial and hardships; but I do not remember ever to have heard a word from the lips of either my father or mother which was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.—*Selected.*

Cannibalism is by no means extinct, but is practiced in sections of benighted Africa on an extensive scale. Dr. S. L. Hinde, a member of the Congo Medical Service, tells of the horrible condition of things in the regions which he visited. Let one paragraph of his sickening account suffice: "At N'Gandu, the chief headquarters of Congo Lutete, we found that the chief had gathered together about 10,000 cannibal brigands, mostly of the Batatela race. Through the whole of the Batatela country and from the Lurimbi northwards, for some four day's march, one sees, as I said at the Royal Geographical Society, neither gray hairs, nor halt, nor blind. Even parents are eaten by their children on the first sign of approaching decrepitude. N'Gandu, I may tell you, is approached by a very handsome pavement of human skulls, the top being the only part showing above the ground. I counted more than a thousand skulls in the pavement of one gate alone. Almost every tree forming the boma, or fortification, was crowned with a human skull." Thus the modern explorer confirms the Scriptural declaration: "The dark places of the earth are full of the habitations of cruelty."—*Herald and Presbyterian.*

"Grandpa, do hens make their own eggs?" "Yes, indeed they do, Johnny." "An' do they always put the yolk in the middle?" "They do, Johnny." "An' do they put the white stuff round it to keep the yeller from rubbing off?" "Quite likely, my little boy." "An' who sews the cover on." This stumped the old gentleman.

HINTS ON HEALTH.

EATING TOO MUCH MEAT.—An English physician reports a case of persistent headache cured by the discontinuing of a meat diet, and even now a single meal of butcher's meat will bring on a recurrence of the old trouble. In that case the meat diet caused headache because in that individual the digestive processes were not sufficiently powerful to disintegrate the meat in the natural way, and its elements went into the blood in the form of poisonous properties. These impurities, resulting from imperfect digestion of meat, caused headache. In other cases they may cause biliousness, diarrhoea, skin eruptions or asthmatic troubles.—*Presbyterian Banner.*

A MOTHER'S PROPHECY.

There is a touching and instructive story told of the man whose name still stands foremost on the roll of American honor. Full of a bounding ambition, a youth of promise had won leave to go to sea. The word was given with pain and regret that were kept in sharp check for a season. A midshipman's appointment was obtained, the day of departure came, the vessel awaited its crew, a boat was at the harbor landing to take the lad away. The boy saw to his luggage, and, still with eager anticipation, made final arrangements to sever the home tie. He had only a minute or two left. He went indoors to say good-bye to his mother, and her sad face was a revelation. The shadow had refused this time to lift in obedience to an effort of will. The youth looked, and understood, and was strong to resolve. It might wear the appearance of fickleness, or, still worse, of timidity. But he was decided. He would encounter the discredit. He spoke to a servant—"Go and tell them to fetch my trunk back—I will not go away to break my mother's heart." In that mother's soul there was a swift upleaping of joy—less for the changed purpose than for the disclosure of her son's character. "George," she said, "God has promised to bless the children that honor their parents, and I believe He will bless you." On the day when George Washington, the victorious leader of a new nation, went forth from Mount Vernon to take up the Presidency of his people, did he think of the fulfilled forecast of his widowed mother? In hundreds of homes to day young dreamers map out the future. The surest way to blessing is to put filial piety into their reckoning.

Hygienic Notes.

Tooth hygiene is just now getting much attention in medical circles, and at a late meeting in Berlin Dr. Ritter made an address in which he pointed out the evil consequences of neglecting the teeth, among others the frequent use of small doses of brandy to relieve toothaches and other alcoholic liquor leading to intemperance. He insisted on the importance of thorough, authorized examinations of the teeth of school children at stated intervals, the parents to be informed of the results, and if too poor to comply with the treatment suggested, free treatment to be supplied by public charity. He thought lectures in the common schools by competent men, on the importance of preserving the teeth as instruments of mastication and the toilet of the mouth, cleansing it from all kinds or harmful microbes, would be one of the most useful of the applications of knowledge in a field where it is grievously needed.—*Independent*.

SALT AS A CURATIVE.

An excessive use of salt on food is injurious to the digestive and other organs of the body, causing scurvy and other scorbutic diseases. But it has some curative properties which should be known. For the reason that it is cheap and always at hand, the curative qualities of salt are not appreciated as they should be. We gather from an exchange, that if used persistently enough it will cure nasal catarrh. A weak brine should be made and snuffed up the nose, allowing it to run down the throat.

One of the most effective remedies known for a sick headache is to place a pinch of salt on the tongue and allow it to dissolve slowly. In about ten minutes it may be followed by a drink of water.

There is nothing better for the relief of tired or weak eyes than to bathe them with a strong solution of salt and water, applied as hot as it can borne. Salt is most excellent for cleansing the teeth. It hardens the gums and sweetens the breath.

Salt enters into the composition of a sure cure for a felon. Take common rock salt and dry it thoroughly in the oven, pulverise it, and mix with an equal quantity of spirits of turpentine. Keep a rag saturated with this solution applied to the affected part for twenty-four hours, and at the end of that time the chances are ten to one that the felon will have disappeared.—*Insurance Review*.

VENTILATION IN CHURCHES.

The proper ventilation of churches is very properly beginning to attract a reasonable share of public attention. That some of our churches are badly ventilated no one who has ever attended during service when they are crowded, will dispute. Most persons are afraid of draughts, and very properly, but it does not appear to have entered into the minds of the masses of Church-goers that there is as much danger in churches that have little or no ventilation as in those that are affected with draughts. The air in an air-tight church becomes vitiated, and is therefore pernicious and poisonous. Pure air has life-giving qualities, of which it is robbed in such edifices by being breathed and re-breathed many times over. It needs not the saying that the breath of many persons, men and women, is in the highest degree offensive, the offensiveness always proceeding from some disease. Each respiration from such mouths and throats carries with it into the atmosphere poisonous air, which, of course, mingles with the atmosphere and is taken in divided quantities into other lungs, where it may impart disease.

Many persons never think of this danger, not to speak of the disgust naturally inspired by the contemplation of the subject. Individual cups are beginning to take the place of the chalice at communion seasons in quite a number of churches, and purely on hygienic grounds. The change is too commended, though it makes the administration of the sacrament less impressive; but those familiar with the ill effects of breathing such vitiated air as that sure to abound in badly ventilated churches, will agree that between the two evils, the danger from it is very much greater than from the use of the old-fashioned chalice.—*Evening Star*.

The handlers of Western beef in Philadelphia and other Eastern cities are becoming alarmed at the prospect of a meat famine before the summer is at its height. This state of affairs is attributed to the scarcity of good live cattle in the West, owing to the failure of the corn crop as well as to the unusually heavy exportations made recently. The representative of one of the big Western slaughtering firms said on Saturday: "On Wednesday last in Chicago live cattle sold for \$6.75 per hundred. The price one year ago was \$4.25. The advance of \$2.50 on live weight means an advance of almost five cents per pound on dressed beef."

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Scientific Clippings.

A French scientist, M. Ragonneau, has just discovered how to make a plant grow from a seed in thirty minutes as much as it would under ordinary circumstances in as many days. Heretofore nature has shared this secret with the Yoghis of India alone, and the methods pursued by these clever magicians in performing this trick have often been described. They plant a seed in the earth and cover it with a cloth. In a few moments the cloth begins to be pushed upward by the growing plant, which in a short time attains the height of several feet. Various theories have been advanced as to the *modus operandi* of this miracle, one of the latest being that the spectators are all hypnotized by the magician.

During his travels in India, M. Ragonneau saw this trick performed frequently, and noticed that the Hindoos always imbedded the seed in soil which they brought with them especially for that purpose. At last he learned that they obtained this earth from ant-hills. Now, as everyone knows who has inadvertently eaten one of these industrious insects, ants contain a large proportion of formic acid, with which, in time the soil of their habitations becomes charged. This acid has the power of quickly dissolving the integument surrounding a seed and of greatly stimulating the growth of the germ within.

After a little experimenting with this acid the learned Frenchman was able to duplicate perfectly the Hindoo trick. His further researches have led him to believe that this discovery may be profitably applied to agriculture. By infusing ants in boiling water acid as strong as vinegar can be obtained. M. Ragonneau has achieved the best results and most perfect growth by using earth moistened with a solution of five thousand parts of water and one of acid.—*Cincinnati Enquirer*.

SCIENTIFIC AND USEFUL.

SPEED OF THE SOLAR SYSTEM.—Prof. W. W. Campbell, of the Lick Observatory, says there was a good deal of snow on Mount Hamilton during the closing days of February and early March, and the sky was not usually clear, thus retarding work. Interviewed while recently in San Francisco, he said to a representative of the *Examiner*: The observations regarding Mars have been completed, and attention will now for two years be turned to a very important work with the spectroscope—name-

ly, the determination of the movement-rate of the solar system. This is a new line of research, and we expect to make very important discoveries. We have a new and very fine spectroscope presented us some time since by D. O. Mills, and with it we expect to find out how fast the bodies of the solar system are moving—whether five miles a second or twenty miles, or whatever the rate may be. This has never been accurately determined, but it can be. To do this we will pick out 600 or 800 of the brightest stars and ascertain one at a time, how fast each is going, and then by mathematical calculation in reference to the whole reach the accurate determination. We will select 300 or 400 stars that are moving from us, and as many more that are moving toward us. It will be an intricate, but a very interesting kind of work. I expect great things from it. Every star, you must know, does not travel at the same speed. One will move five miles a second, perhaps, and another twenty-five. It is by a comparison of the whole that we will ascertain the rate of movement of the system of which the earth is a part.—*The Evangelist*.

One of the latest uses to which paper has been put is the making of telegraph poles. The paper pulp employed is saturated with a mixture of borax, tallow and other substances. The mass is cast in a mold with a core in the center, forming a hollow rod of any desired length. The cross-pieces are fastened to the pole by means of wooden keys. These paper poles are said to be stronger as well as lighter than wooden ones, and to be unaffected by the weather influences which shorten the life of the wooden pole.—*Christian Leader*.

FICTION.

What liquor is doing for the physical, financial, intellectual, social and moral misery of men, that in a large degree is wrought among women by novel reading. Fiction is substituted for fact. All that is real in life becomes distasteful. Physical effort is irksome. History, science, and all that deserves the name of literature, are dull, dry, and uninteresting. Faith is perverted. The mind is enfeebled, character is corrupted, purpose is lost. The Bible with its saving truths, the Church with its services, and even heaven with its immortality and glory have no charms and no attractions. Diseased minds and perverted imaginations crave only that which ministers to further debasement and more complete ruin.—*Lutheran Observer*.

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Temperance.

Temperance is a practiced mastery of self. It holds the reigns of the chariot of life. It is the steady and prompt control of the outlooking sensibilities and appetites, and inwardly moving desires. The tongue, the hand and foot, the eye, the temper, the tastes and affections, all require in turn to feel its curb. Temperance is the guarded step, the sober, measured walk in which Christian goodness keeps the way of life, and makes straight paths for stumbling and straying feet.—G. G. Findlay, B. A.

No Presbyterian can be loyal to his Church and

1- Be a "tippler." or 2- Keep a saloon.*1877.

3- Or rent his property for a saloon.-1880.

4- Or sign a saloon keeper's bond or petition. 1876.

5- Or sell grapes for wine purposes. 1840.

6- Or cast his vote for a party that refuses to put itself on record against the saloon. 1892.

7- Or who does not recognize the use of unfermented wine as proper in the communion. 1882.

8- Or oppose prohibition.- 1883.

9- Or advocate the use of tobacco.- 1892.

*Refers to the year of the deliverance. Minutes of Assembly.

—Coquille Presbyterian.

THE DRUNKARDS OF THE FUTURE.

A temperance lecturer was preaching on his favorite theme. "Now, boys, when I ask you a question, you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms and cattle, do you ever think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.

"Where will your fathers be in twenty years?"

"Dead," shouted the boys.

"That's right. And who will own this property, then?"

"Us boys," shouted the urchins.

"Right. Now tell me, did you ever in going along the street notice the drunkards lounging around the public-house door, waiting for some one to treat them?"

"Yes, sir; lots of them."

"Well, where will they be in twenty years from now?"

"Dead," exclaimed the boys.

"And who will be drunkards then?"
"Us boys."

Everybody was thunderstruck. It sounded awful; it was awful; but it was true.—*Selected.*

THE FIRST GREY HAIR.

You know what it is to find the first grey hair in your head? It quite startles you; in fact, it amuses you so that you hand it around the family circle, that each member may laugh at the circumstance that a grey hair has been found where a grey hair was not so much as suspected! Young people look at you with a new feeling, hardly knowing, indeed, whether to address you as a stripling or a patriarch. You have put one foot into that sombre and unbeautiful borderland which lies between summer and autumn, and there is no going back again! All the gates are locked, and God has taken the keys away! A grey hair? It is the signature of time! It is the beginning of the end! It is a hint that you have lost something—it is a flake which tells of the hastening snow! *The Preacher's Magazine.*

SUNDAY IN SCOTLAND.

A writer in *The Advance*, in describing a Sunday in Edinburgh, Scotland, has this to say of the way Sunday is observed in Auld Riekie:

"Sabbath stillness in Edinburgh, though ideal, is at first actually painful in contrast with the stir of Chicago and Milwaukee on the first day of the week. In 'Edina,' one awakes on Sunday morning with the same feeling as when away in the pure country, twenty miles from steam and steel. No milkman's cart rattles over the stone pavement (dairy-maids deliver from the nearest dairy-shops). No *Morning Times*, no *Sunday Telegraph* is hawked on the street. (Anomalous as it seems, there is but one daily news paper in Edinburgh, *The Scotsman*. This is so excellent that, so far, it has defied all competition.) No steam, cable or horse-cars are on the tracks. No whistle, hammer or any such thing is heard in the Sunday air. No chemists' shops are open, except at stated intervals. No barber shops, restaurants or places of amusement are available. No cabs are to be hired at the coach office. Only an occasional carriage or cab is seen on the streets all day long; and these are for emergencies or invalids. Church-goers walk in and from all directions. The central 'Meadow Walk' is black with people morning and evening.

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BALTIMORE, MD., May 1, 1895.

Mr. Editor: Please inform your readers that at the request of many teachers, students and others who wish profitable work for their summer vacation, we have decided to continue for the present our offer to give \$200 in gold to anyone selling in three months 200 copies of "Talks to Children About Jesus." This is one of the most popular books published. Agents often sell from ten to fifteen copies a day. Complete outfit and full information sent for 35 cents. We pay freight and give credit. With the above offer and other liberal inducements we give, anyone of energy can make enough money to pay board and tuition at any of our leading schools or colleges.

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An exchange illustrates the difference between firmness and stubbornness as follows: An elephant was passing along a road, and came to a bridge; it looked slight and ill-built. With his ears pricked up he examined it, tested it with his proboscis and one foot gingerly pressed upon the shaking timbers. It would not bear his weight; all the power in the world would not have made that elephant go on that bridge. That was firmness. A mule going along that same road saw the shadow of the leaves from a tree flicker upon the sands; he stopped and waved his large ears, then he laid them back on his neck and planted his forefeet at a slant, and all the power in the world could not have persuaded or forced that mule to walk across those shadows. That is stubbornness.—*North and West.*

The thoroughly great men are those who have done everything thoroughly, and who have not despised anything, however small, of God's making.—*Ruskin.*

"O mamma! I'll never disobey you again." "Why, Susan, what have you done?" "Well, I drank my milk at lunch, and then I ate—a pickle; and the milk said to the pickle, 'Get out!' and the pickle said, 'I won't!' and they are having an awful time."

"My boy," said a father to his young son, "treat everybody with politeness; even those who are rude to you. For remember that you show courtesy to others, not because they are gentlemen, but because you are one."

Never be sorry for any generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimous if the person was mean afterwards. Never be sorry that you gave; it was right for you to give, even if you were imposed upon. You cannot afford to keep on the safe side by being mean.

"Why is a great strong man like you around begging?" "Ah, madame, it is the only profession in which a gentleman can address a beautiful lady without the formality of an introduction."

—Mamma: "Willie, it is time you were up. The birds are all up long ago." Willie (drowsily): "Well, 'f I had t' sleep in a nest of sticks and straw like them, I'd get up early too."

Little Fanny looked intently at her

mother for some time, then she said, "Mother, you ain't a girl, are you?" "No, Fanny." "What are you?" "I'm a woman." "You were a girl once, weren't you?" "Yes, Fanny." "Well, where is that girl now?"

An idler boasted to a farmer of his ancient family, laying much stress upon his having descended from an illustrious man who lived several generations ago. "So much the worse for you," replied the farmer; "for we find the older the seed the poorer the crop."

"The consumption of intoxicating liquor in this country staggers me," exclaimed a temperance orator from the platform. "Me, too," gurgled a man at the rear of the hall trying to hold himself up by the plastering.

"And now, children," remarked the Sunday School superintendent, as he brought his review of the lesson to a close, "if a boy who honors his father and mother is to dwell long in the land, what may we conclude as to the boy who does not?" "He isn't in it," responded the children, with one voice.

A man is surprised when he reaches thirty to realize the little sense he had when he was eighteen; he will be still more surprised when he is fifty to realize the little sense he had when he was thirty.

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It is now universally acknowledged by competent authorities that inebriety is a disease, physical as well as mental and moral; and to give the pledge of total abstinence to the inveterate drunkard without specific instructions what to do next and expect him to keep it, is to look for a stupendous effort which only the man of sound mental energy and bodily vigor can perform. An expert, writing on this subject, says that the first step in the progress of true temperance reform must be the recognition of the fact that the irresistible craving for strong drink is the effect of causes which must be got rid of before the drunkard can be regarded as safe from temptation. The various patent remedies can in no sense be regarded as a cure, for the only cure in the real sense of the word is to get the whole man into better condition, his body purified and his will strengthened. Diet is of extreme importance, and if skillfully directed will wean away the craving naturally and without danger to the individual. All salted and heavy food stuffs should be avoided. To cultivate a distaste for alcohol, oranges are more effective than almost anything else known. They should be taken one at a time, before breakfast, at 11 A. M., at 1 P. M., at 3 P. M., at 6 P. M., and the last thing on retiring. Apples and lemon juice are also excellent.—*Presbyterian Banner.*

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